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¡Que viva los gays!"

Les/gay contingent joins NY's Puerto Rican Day Parade

By James E. Keenan

NEW YORK — A group of approximately 60 gay men, lesbians, and supporters participated June 11 in the first openly gay contingent to march successfully in the city's annual Puerto Rican Day parade.

The parade — an event rivalled in size here only by the St. Patrick's Day parade and the West Indian Carnival — has long been the largest single public event in the city's Latino community. Ten years ago, in 1979, a gay contingent attempted to march in the parade, only to be driven off by physical harassment and verbal abuse.

Several of the New York Latino lesbian and gay groups which have emerged in the last few years were responsible for organizing this year's contingent. They include the Boricua Lesbian and Gay Forum, Hispanos Unidos Gays y Lesbianas, and Las Buenas Amigas. Joining them were members of several other local organizations, including ACT UP, Men of All Colors Together, Other Countries (the Black gay men's writing and journal workshop), Parents and Friends of Lesbians and Gays, and the Gay Officers' Action League. It is estimated that the contingent was slightly more than half Latino with, naturally, a heavy Puerto Rican representation.

Purely by chance, the contingent found itself immediately behind a float carrying a live salsa band sponsored by Spanish-language radio station WKDM. The band's lead singer called out, "¡Que viva los gays!" before beginning the first number.

The contingent was not without its own music. New lyrics were written to the melody of the anthem of Nicaragua's Juventud Sandinista youth movement (a melody itself originally from Cuba) to herald "la revolucion lesbiana y gay."

Many of the hundreds of thousands of march spectators were clearly surprised to see an openly gay contingent marching in the parade. But more spectators applauded the contingent than booed, unlike in 1979, when there was physical harassment of the marchers. March participants estimated that fewer than a third of the spectators were hostile.

One Puerto Rican gay man took the issue of homophobia head-on with a sign saying "Un 'Pato' Puertorriqueno y Orgulloso" ("A Puerto Rican fag and proud of it"). And a dozen spectators joined the contingent en route.

As the march passed the Metropolitan Museum of Art, participants in the lesbian/gay contingent sensed that they had successfully traversed the march route and (with the salsa band just ahead) began dancing in the street. Much to the crowd's delight, two men mamboed as a couple.

Marchers evaluated the day's events at a post-parade party at New York's Lesbian and Gay Community Center. One woman noted that the Latino community's reputation for virulent homophobia had now been seriously undermined. She challenged members of other groups to follow the Latino example and participate in their communities' parades and public events.

Another marcher stressed the importance of the day's success for the lesbian and gay community as a whole. Given the immense number of spectators — and the presumption that most of the spectators were heterosexual — it is highly likely that more straight people directly witnessed a public demonstration of gay pride than at any previous moment in the history of the city of New York. □

Thirteen risk arrest to protest defeat of Conn. gay rights bill

Following brutal expulsion from the House gallery by police, civil disobedients join hundreds of activists encircling the Capitol, "refusing to disappear"

By William John Mann

HARTFORD, Conn. — A militant protest at the State Capitol on June 7 in response to the legislature's defeat of a gay rights bill has been called by many a turning point in Connecticut gay politics. For the first time, lesbian and gay activists risked arrest in an act of civil disobedience, a marked change from the tactics and strategies of the past.

More than 400 people turned out in a steady rain to hear speakers at the north entrance of the Capitol building in Hartford on the last day of the legislative session. The speakers decried the defeat last winter of the gay rights bill, which has been continuously introduced — and defeated — for the past 16 years. Meanwhile, inside the gallery of the House, 13 activists took security by surprise when they unfurled banners from the balcony that said, "We refuse to disappear." The protesters' chants of "Guilty, guilty, guilty!" interrupted a roll call vote and shocked many legislators.

The 13 — seven women and six men — were immediately seized by Capitol police and brusquely pushed from the galleries, which were emptied of all spectators. Several protesters later exhibited bruises on their arms where police had grabbed them. The activists were escorted outside to the rousing, enthusiastic cheers of the assembled crowd. As the crowd surged forward to greet the 13, reporters covering the House vote turned their attention to the protesters while security guards rushed to block the gallery doors.

Victor D'Lugin, co-chair of the Hartford chapter of the Conn. Coalition for Lesbian and Gay Civil Rights, took the microphone and called the 13 "heroes." He fired the crowd with his words: "We cover the Capitol with our presence. We will remain in this, our Capitol. We will remain wherever you turn in this, our state."

No charges were made against the protesters. As a final gesture of defiance, the 400 braved the cold rain to ring the entire circumference of the Capitol, chanting "Guilty, guilty, guilty!" to curious spectators leaning out windows. The grounds of the Capitol lawn were left speckled by pink triangles on sticks on which the words "We Refuse to Disappear" were printed.

Said Shawn Lang, one of the organizers of the rally, "Upon defeating the bill, some legislators were heard to say 'Thank God we won't have to hear from those people again for another two years.' Look again, Connecticut! For love and for life, we are here to take our rightful place in society, in our workplaces, in our homes and in the streets."

Many participants hailed the action as a new, more militant strategy for gay liberation. "This really pushed our movement to a new level of commitment," said Jane Fleishman, one of those who risked arrest. "It brought our movement forward in the level of militancy."

Several events of the past year have led to a more militant approach in Connecticut gay politics. The May 1988 murder of Richard Reihl, a gay man from Wethersfield, sparked extraordinary mobilization among Hartford's lesbian and gay community. The formation of Connecticut ACT OUT, modeled on similar direct action groups across the country, led to several successful demonstrations. And, of course, the

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Making the difference

Reflections on queer participation in Puerto Rican life

By Jesus Lebron

NEW YORK — June 11, 1989 proved to be an important day for the Puerto Rican lesbian and gay community. A fascinating day in which a coming together of a people with a history of colonial oppression was made for a better understanding of internal differences. Ten years after a failed attempt to march for gay and lesbian rights in the 1979 Puerto Rican Day Parade (where only four of the 24 marchers were able to withstand the harassment of the onlookers and thus finish marching), Puerto Rican lesbians and gay men in the spirit of Stonewall successfully completed the entire Fifth Avenue route. To the astonishment of many, our gay contingent was well-received.

I can not help but wonder, however, whether things have really changed positively, within our Puerto Rican community or whether circumstances surrounding the contingent's organizing greatly affected the outcome of the march.

Has the socio-economic situation of Puerto Ricans changed so much that a "tolerance" of lesbians and gay men resulted? Or are Puerto Ricans merely beginning to realize that things just haven't been happening for them here in the U.S., and that the myth of the traditional, two parent, upwardly mobile Puerto Rican family void of any lesbian/gay sensibility simply does not hold true?

Are Latina women, a good percentage of

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whom cheered us on as we marched, well able to spot oppression when they see it and thus able to identify with the plight of gay men and lesbians? Was the contingent organized in such a manner as to garner immediate respect from the onlookers of the march?

My own belief is that the contingent did so well at the march because we took the aggressive approach and actively demanded an acknowledgment long denied. We were very visibly lesbian and gay and obviously not afraid. I was especially happy to see that we were well aware of our individual powers (all

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NEWSNOTES

Quote of the week

"I detest the word ["campy"].... I don't even know the definition. If you spoof and satirize something, if you make it bigger than life, if you make fun of it — I don't think that's campy. Campy, to me, means *La Cage aux Folles*, if anything. If you're flouncing around as a cross-dresser, that says camp."

— Adam West, the campy star of the campy mid-1960s TV version of Batman, *defending the apparently non-campy appeal of the show in* Rolling Stone. *A review of the blockbuster* Batman *movie, which stars Michael Keaton rather than the campy West, appears in this issue.*

Urvashi Vaid to lead NGLTF

Tom DiMaria

WASHINGTON — Urvashi Vaid has been selected to become the new executive director of the National Gay and Lesbian Task Force (NGLTF), the lobbying, advocacy, public education and grassroots organizing group based in the nation's capital.

Vaid replaces Jeffrey Levi, who has worked for more than three years as the director of the $1 million-budget organization with a staff of 10.

"I feel that my background and my love for this movement — everything that my life has been about for the last 12 years — have prepared me to accept the challenge of directing the nation's leading lesbian and gay civil rights organization," said Vaid. Vaid told *GCN* that she believes "the Task Force is the heart and soul of a national political movement.... My immediate goals at NGLTF will be to strengthen the resources available to the organization. Specifically, I want to increase membership, increase staff and increase our involvement in community organizing across the country."

Praising NGLTF's decision was Tim McFeeley, the new executive director of the Human Rights Campaign Fund (HRCF), another leader of a national lesbian/gay organization who spent many years active in the Boston community. "It will be great to be working with Urvashi. I think Urvashi's selection is exactly right for a number of reasons. I think it's great for lesbians to see a lesbian in that position. I think it's great to see a woman of color in this position of responsibility. And I think it's great for the gay community because of Urvashi's strength and intelligence. Urvashi doesn't know the meaning of holding back."

Vaid, who is a lawyer, previously worked with Gay and Lesbian Advocates and Defenders, *Gay Community News*, and the National Prison Project of the American Civil Liberties Union. She joined the Task Force as media director in 1986.

☐ Marc Stein

Women's sports accused of fostering lesbianism in Costa Rica

SAN JOSE, Costa Rica — An article in *Chicago Outlines* details how amateur and professional women's sports in Costa Rica may face a crisis, after an April article in the sports magazine *Triunfo* reported that women's sports teams are hotbeds of lesbianism.

In the three-page article, entitled "Lesbianism in Sports," Dr. Raphael Ruano Marino describes sports as "sensual" and said "the fact that the girls see short pants, shower together after games or practice...provides a stimulating and optimum framework for the development of lesbianism."

Sports nurse Rocio Morera Riggiani added that peer pressure can also play a role. "Sports is taken up during adolescence.... Remember youth these days are disposed to try anything, and lesbianism can insure that she's up-to-date, trendy, in fashion."

According to San Jose activist Ron Alfero, because of the article, "parents [will] forbid their daughters from joining teams. Everyone in the country will now surreptitiously have an idea that any woman who plays basketball is a lesbian."

In spite of their apparent distaste for lesbianism, the experts interviewed claimed that lesbians are excellent sports women and loyal teammates. "The majority become true leaders on the teams," said Dr. Murillo Cuaz, head of the sports medicine unit at St. John of God Hospital.

☐ Saskia Gugler

Mass. rejects state referendum on gay rights

BOSTON — The Mass. Senate rejected 23-15 an amendment to the state gay rights bill that would have required a state referendum on the measure in 1990. The action on June 20 was a dramatic change from 1987, when the Senate approved a similar referendum plan by a wide margin. Supporters of the bill are confident, but expect more delaying tactics by opponents next week, when the bill will be next considered.

Gay rights legislation has been debated on Beacon Hill for 17 years. In recent years, parliamentary moves in the Senate have prevented the bill's passage.

☐ Marc Stein

Sexy bikes and bikers

BOSTON — *With the Wind in her Face and a Sexy Bike*, a video about the Moving Violations, a Boston-based all-women's motorcycle club, recently premiered at the 1270 bar. Produced by Violator Kate Gallagher, the 25-minute video not only documents the club (which ironically originally formed in front of the 1270) but gives voice to a number of women motorcyclists.

The video's opening shot pans an imposing butch woman in full leather and shades. In silence, she slowly peels off her jacket and

Lisa Sette

exposes her tattoo and club tee-shirt. Then, totally out of character, she cracks a smile and says "Hi mom!"

This mix of tough and tender, curves and chrome is the stuff that ...*Wind in her Face*... is made of. In clip after clip, Violators, leaning on their Harleys or tinkering with their engines, share with us the glue that binds them: a passion for a historically male-dominated sport and a hunger for other women bikers.

We also see the Violators' commitment to community activism, which has taken the form of feminist fundraising motorcycle runs and "blocking" (marshaling) at the Boston AIDS Walk.

In some footage, we glimpse the cruel contradictions women bikers face as these strongly women-identified women kiddingly hope, while riding through potentially unfriendly neighborhoods, that "maybe they (the hostile onlookers) won't notice that we are women." But humor also abounds. One member asserts that she rides to experience the "power between her legs"; another Violator reminisces about her campy medallion that was given to her in recognition of her blunderings as a novice.

Violator Deirdre Smith, a woman of color who envisions a more racially diverse club, told *GCN* that, to her, *With the Wind in her Face* is a "milestone" for "it portrays, in a deeply personal way, our closeness and our compassion for each other and our community."

☐ Wickie Stamps

Upcoming abortion decision ignites actions

BOSTON — The Coalition for Abortion Rights plans a picket and rally the day the Supreme Court decides the controversial *Webster* case, which could severely restrict or lead to a reversal of women's right to legal abortions.

The High Court is expected to reach its decision before July 4. Outcomes of Supreme Court cases are usually announced at 10:30 a.m., so people interested in participating in local actions can listen to radio broadcasts for the earliest news.

On the day of the decision, activists in Boston plan a picket at the Federal Court House (Post Office Square, at Congress and Water Strcets) at 5:30 p.m. followed by a 7:30 rally at Government Center. Organizers are also planning a rally at the State House at noon the day after the Court ruling.

The Coalition for Abortion Rights includes the Reproductive Rights Network, the National Lawyers Guild, the National Organization for Women, the Alliance Against Women's Oppression, All People's Congress, the Mass. Women's Political Caucus, union organizers and others. For info, call (617) 782-1056.

☐ Marc Stein

National lesbian/gay PAC takes on a feminist agenda

WASHINGTON — "The Lesbian Issues and Outreach Project will enable HRCF [the Human Rights Campaign Fund] to expand and communicate — to Capitol Hill and our community — a feminist agenda for civil rights," according to newly appointed HRCF Executive Director Tim McFeeley, who announced the new project in early June.

"The Project is an attempt to clarify and define for HRCF what lesbians would like to see HRCF doing for their issues," McFeeley added. He explained that the agenda will include "equal social and economic opportunities and a broad range of other issues, such as reproductive rights, guardianship and domestic partnership concerns." He expects the agenda to also include work on an equal rights amendment (or substitute), equal pay and comparable worth for women and custody rights for lesbians.

According to McFeeley, the idea for the Project was "self-generated" within HRCF, with particular encouragement by lesbians on HRCF's Board of Directors. McFeeley, who began working in his new position this week, expects that hiring a director for the project will be among his first tasks. The project director will first meet with various women's groups around the country and then will help HRCF construct and implement legislative strategies.

HRCF, which describes itself as the "largest political organization fighting for lesbian and gay civil rights and responsible federal AIDS policy," has a staff of 15, including four lesbians.

☐ Marc Stein

Leatherwomen fundraise outrageously

BOSTON — A June 18th fundraiser for *Outrageous Women* (*OW*) "was the first time the women's leather community has been so public and a leather event so inclusive of people of such diverse persuasions," according to Audrienne, one of the organizers of the dance, auction and costume contest. Leather lesbians, gay men, drag queens, straights and members of the TV/TS (transvestite/transsexual) community all participated in the event, which was organized by Urania, a women's SM support group, the T Bears, a women's Levi and leather social group, and *OW*.

OW, a Boston-based women-to-women SM journal, is described by one of its former editors as a rare forum for lesbian sadomasochists where their "choices" and "feelings" are "respected." Because of financial problems, *OW* has not published issues recently, and it is currently up for sale.

But problems were not much in evidence at the dance. Folks partied to the funkedelic tunes of DJ Fire, who also served as one of the auctioneers. Dungeon ware (donated by local leather and cross-dressing stores) and damsels were auctioned off to an eager crowd. The models sported "easy access" leather shorts or offered fannies that helped demonstrate the quality of whips. Fire, a woman of color, added an anti-racist bent to her auctioneering when, with disdain, she held a pink dildo at arm's length and declared it the "wrong color."

For those bored with what was going on onstage, there were "super slut" brownies and "kinky" cookies.

The evening was rounded off by the "most outrageous costume" contest. During this portion, a drag queen, a lesbian crossdresser and a lesbian leather woman squared off onstage. Although it was a close call, the tumultuous vote-by-applause crowned "Woody," an infamous lesbian biker who loves to travel, the winner. The outrageous winning attire featured tons of leather, studded gauntlets, an orange wig and a metal scouring pad in her crotch.

Folks interested in back issues of *OW* or inquiries for purchase, contact: *Outrageous Women*, P.O. Box 23, Somerville, MA 02143.

☐ Wickie Stamps

Michigan to pay health insurance for PWAs

LANSING, Mich. — Rather than pay medical expenses (through federal and state Medicaid) for people with AIDS (PWAs), the Michigan legislature has approved an innovative plan whereby the state will pay health insurance premiums for PWAs. The average cost of treating a PWA is estimated at $1600 per month, while the average monthly insurance premium is $250 per person.

Currently, PWAs can legally continue their health insurance for 18 months after they leave their jobs due to disability, but most PWAs are unable to afford the required premiums.

According to *Update*, the state predicts that 180 people will enroll in the program.

☐ Marc Stein

Connecticut

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defeat once again of the gay rights bill convinced the Coalition for Lesbian and Gay Civil Rights that a more radical approach might be necessary.

"The rally and the action represent a new direction for the lesbian and gay community in Connecticut," said Victor D'Lugin. "We are sending a message that we will no longer play by their rules. We will no longer accept their definitions of what is acceptable. We have changed the rules now, away from so-called 'appropriate,' traditional political strategies."

Although activists could not speculate on how this more militant approach might affect specific issues such as the Reihl trial or a 1991 proposal of the gay rights bill, all agreed that the elation felt at the rally was a turning point. "For a very brief moment at the Capitol, we had power," said Fleishman. "And it felt great." ☐

Boston's community center to open in July

Low-rent office space enables center planning to move ahead. Organizers affirm that ability to pay rent will not affect access to new site.

By Mike Friedman

BOSTON — After years of difficult planning and frustrating attempts at fundraising, Boston's lesbian and gay community will finally have a permanent home. The Boston Lesbian and Gay Service Center will open its doors at 338 Newbury Street, between Massachusetts Avenue and Hereford Street, sometime in July. The second floor of the Back Bay site, located upstairs from the Trident Bookstore Cafe, will be shared with the new Boston Community Research Initiative (CRI) and the Fenway Community Health Center (FCHC). The Center will occupy 2100 of the total 5000 sqare feet of floorspace.

According to Ann Sanders, Mayor Raymond Flynn's liaison to the lesbian and gay community, "it all happened very fast." After months of exploring a lease in a building on Berkeley Strect in the South End, a group, which included Sanders, determined that the asking price of $25/square foot was too high. After an informal discussion about the project with Harry Collings, who is currently heading FCHC's capital campaign, Sanders was shocked one day several weeks ago when Collings called her up and said he had negotiated a lease on a Newbury Street site at nearly half the rent, $13/square foot.

"It's everything we've been looking for," Sanders said, clearly delighted that the long search for a space has ended. "It's convenient to the Green Line and the =I bus on Mass. Ave.... This is the beginning of a full-fledged community center for Boston."

John Graves, treasurer of the Boston Center for Lesbians and Gay Men, a two-year-old group that has been working on establishing a community center, was equally happy. "We're in total support of this project," Graves said, adding "this is a starter home," for the Boston comnunity. Unlike many cities with a large and visible lesbian/gay community, Boston has never had a community meeting space like the New York or Los Angeles community centers.

Sanders told *GCN* that the lease on the center has been guaranteed by local gay businessperson Larry Basile, owner of the Fritz bar, the Chandler Inn and part-owner of several "550" telephone chatlines. Basile has offered to pay the rent on the Center until a six-person, ad hoc Steering Committee has a chance to rent the office spaces to local community groups. Eventually, the Steering Committee will formalize a structure for the organization, and appoint a Board of Directors. "The job right now is to get this thing off the ground," said Graves, who is one of the members of the Steering Committee. He added that a future Board of Directors or Advisory Board should include people of color and others who "represent the spectrum of the community."

The Steering Committee is currently meeting twice a week to iron out last minute details. Sanders said that they "very quickly hope to rent out space," and are also planning several fundraisers. "Ability to pay will not be a factor in who gets office space, and

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Linking arms in the AIDS treatment fight, members of ACT UP/Boston and their supporters demonstrate at Astra Pharmaceuticals

ACT UP and NOW demand release of Foscarnet

Activists arrested in demonstration at Astra Pharmaceutical Products, whose anti-viral drug against HIV holds promise for people with AIDS. AIDS activists favor a "compassionate use" program which would dramatically improve access to treatment.

By Deb Schwartz

WESTBOROUGH, Mass. — Demanding the immediate release of the anti-viral drug Foscarnet, more than 50 activists demonstrated at the offices of the drug's manufacturer, Astra Pharmaceutical Products, Inc. Despite rain and chilly weather, members of ACT UP groups in Boston, New York and Rhode Island and the local chapter of the National Organization for Women staged a dramatic confrontation at Astra's facility in this town 30 miles west of Boston on June 15.

Astra is the sole developer of Foscarnet, which is thought to be potentially effective as an anti-viral against HIV. Unlike other drugs, it may be compatible for use with AZT, which inhibits replication of HIV cells.

The Food and Drug Administration (FDA) has not yet approved Foscarnet, and Astra currently conducts clinical trials at 13 U.S. sites. ACT UP has demanded that Astra institute a compassionate-use program which would provide the drug, free of charge, to all whose conditions merit its use. Currently, 140 pcople are enrolled in trials with a target number of 600 to be reached at the completion of the studies. ACT UP argues that these numbers are too small, that people with AIDS (PWAs) who could profit from participation cannot because eligibility requirements are too strict and that the trial sites are geographically inaccessible.

ACT UP maintained that PWAs are being used as bargaining chips and that their deaths are being used to speed FDA approval. Once approved, Astra will have exclusive license over the drug for scven years. "[PWAs' deaths] can't help but bring pressure across the board. As long as people are screaming for the drug, as long as there is clamor, there is pressure on the FDA," explained Stephen Skuce of ACT UP/Boston.

The demonstration began at thc entrance to Astra's parking lot where marchers carried signs with the words "Thanks, Astra" written under bloodied yellow smiley faces. Several of the demonstrators wore mock-

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Black lesbian poet Pat Parker dies

Literary pioneer leaves inspiring legacy to Black, feminist, and gay and lesbian communities

By Jennie McKnight

OAKLAND, Calif. — Black lesbian feminist poet and health care worker Pat Parker died of cancer here June 17. She was 45.

Beginning to write about her lesbianism in the early 1970s when few others dared to do so, Parker emerged as one of the first contemporary openly lesbian poets. Her pioneering work appears in several volumes of poetry and in other groundbreaking anthologies. Her books of poetry include: *Jonestown and Other Madness* (Firebrand

Books, 1985) and *Movement in Black* (Diana Press, 1978 and Crossing Press, 1983), *Womanslaughter* (Diana Press, 1978), and *Pit Stop* (Women's Press Collective, 1974), and *Child of Myself* (Shameless Hussy Press, 1971). Her work also appeared in *I Never Told Anyone* (Harper and Row, 1983), *Home Girls* (Kitchen Table: Women of Color Press, 1983), *This Bridge Called My Back* (Persephone Press, 1981), *Lesbian Poetry* (Persephone Press, 1981), and *The Lesbian Path* (Angel Press, 1980), among others.

Parker's contribution to feminist, Black, and lesbian literature extended beyond her writings. She was also an early participant in the women and print movement, and contributed to the Women's Press Collective.

In addition to her published work, Parker was also known for her public readings. Her performances included reading her work solo and also featured the contributions of others. *Movement In Black* is an example of the latter, in which Parker read the rhythmic poem/chant/song in concert with several Black women from each community in which she performed. She also often appeared in concert with her friend, the Black gay male singer Blackberri.

Parker was also known for her commitment to women's health and reproductive concerns. For ten years beginning in 1978 she was the executive director of the Oakland Feminist Women's Health Center, which among other things was one of the first women's abortion clinics in the country. According to one of her co-workers, Debbie Gregg, Parker "was one of the people on the forefront of the self-help and feminist health movements."

Black lesbian feminist Beverly Smith told *GCN* that Parker "was unsung in a way, yet she was a major figure. She made tremendous contributions to the existence of Black lesbian and gay people. She was one of the few completely out Black lesbians of any profession."

Several of Parker's friends, political comrades and acquaintances all spoke of the deep loss Parker's death brings to the communities she touched and inspired. Black lesbian Pat Norman, whose connection with Parker "goes back 18 years," said the memorial service held J ne 21 in Concord, California, was an amazing gathering of the many people who worked with and loved Parker. "It was incredible to see all the people she had worked with over the years," said Norman.

Parker leaves her lover, Marty Dunham,

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Racist jokes mar benefit

Some audience members walk out in protest. Executive Director of Health Center issues public apology.

By Liz Galst

BOSTON — Controversy continues to surround performances by comedians in a June 9 benefit for the local lesbian/gay neighborhood clinic, the Fenway Community Health Center (FCHC). Describing jokes made by two white performers as racist, a number of audience members walked out of the "P'town Review" show and have expressed outrage. While the director of public relations for the Fenway defended the performances, the executive director of the clinic has publicly apologized.

The "P'town Review" was held to benefit the health center's building expansion project. Held at the Berklee Performance Center, the benefit featured six lesbian and gay comedians who regularly perform in the gay resort of Provincetown on Cape Cod. According to several audience members, performer Tony Rose called Tracy Chapman "Buckwheat in drag," and said that Grace Jones was "a negative of Brigitte Nielsen."

Big Ed, another comedian, reportedly asked a Jewish woman in the audience if she paid full price for her ticket to the benefit, and in a stereotypical accent, asked an Asian man if he spoke English. Audience members reported that Big Ed went on to ask a Black man in the audience if he was carrying a gun. Later, he made remarks many found offensive about "fat Black mamas." At presstime, *GCN* could not reach Big Ed.

"I was so offended by the performances, I couldn't stay in the auditorium any more," said Black lesbian audience member Angela Bowen. "I went out to the lobby, and there were 14 angry people out there, 12 of them women. We wanted to do something, but we weren't sure what. We spoke to two members of the Fenway staff. They said they would take care of it. And we thought that was right. The Fenway should take care of it."

Dale Orlando, the executive director of the Fenway, who is white, attempted to mount the stage in order to make a statement about the performances. According to Orlando, Berklee stagehands did not recognize her and stopped her. She said she was eventually able to make a statement, but by that time audience members were already leaving the hall, and the stagehands had turned off the auditorium's sound system.

Orlando issued a written apology in area lesbian and gay newspapers that said, "We publicly apologize for the racism evident in two of the performances which offended many of us in the audience. We can assure

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COMMUNITY VOICES

"Community Voices" and "Speaking Out" are parts of our efforts to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed in this space. We welcome all contributions except personal attacks. Copies of letters and "Speaking Out" contributions sent elsewhere are printed on a space-available basis. GCN reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. The opinions expressed are those of the author and are not intended to represent the views of the GCN membership.

Letter and "Speaking Out" contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. "Speaking Out" contributions can be NO LONGER THAN FOUR PAGES. Send to: Community Voices or Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.

Cream pies in my gay face

Dear *GCN*:

My name is Stephen Crouse. I am gay, 184 lbs., 5'9". Several weeks ago, I was harrassed severely by two construction workers at the Golden Eagle Restaurant, Route 13 at Bath, in Bristol, Penn. I ended up with two very large cream pies thrown in my gay face. A May issue of *GCN* contained a letter referring to such an incident at the same restaurant. As I am extremely effeminate and overwhelmingly gay in lifestyle and appearance there is a good chance that I am the gay effeminate man in the letter. I hope so, as it would be horrible for such a gooey incident to happen several times at the same restaurant but I guess it would be very funny to see a very effeminate gay man covered with cream pies on his face and gay neck.

Sincerely,
Stephen Crouse
Bristol, Penn.

■

Straight friends harassed at gay bar

Dear *GCN*:

On Sunday, June 4, I went to the Sunday night party at *Citi* with my boyfriend, as I have done frequently in the past. By prior arrangement, we had decided to meet two friends of ours at the nightclub. The friends, a "straight" couple of Spanish-American origin, had invited us to their home earlier in the evening for a party. The fact that we were an openly-gay couple was apparently not an obstacle to our being invited to and accepted at their party.

When we finally found them at *Citi*, we learned that they had gained admission only with a great deal of difficulty. They had been strongly discouraged from entering, in spite of the fact that they had been invited by a gay couple in return for having entertained us in their home. Even after they made it apparent that they were aware of the primarily gay clientele at *Citi*'s Sunday night party, they were admitted only after enduring a good deal of harassment. As my Latina friend commented once she made it inside, "So much for tolerance."

I cannot know with certainty the motives of those who were reluctant to let my friends enter *Citi*. However, the incident bothered me a great deal. As a gay man, I do not take lightly an incident in which certain persons are discouraged from entering any establishment on the basis of sexual preference, race, or gender. I am particularly troubled that friends who have accepted me as an openly gay man should be forced to endure precisely the sort of exclusion that I abhor and try to fight against.

I do not know how common these sorts of incidents are at establishments which cater to gay men and/or lesbians. (Indeed, I am struck by the fact that most of the places which cater to me as a gay men do not appear eager to attract lesbian patrons.) However, I would suggest that we as a community have an obligation to see that others are not subjected to treatment which we condemn when it is directed at us. I both appreciate and will continue to take advantage of opportunities for space in which I can express my sexual preference freely. However, I am not convinced that those spaces can only be obtained by the harassment and exclusion of others. If establishments which cater to gay men decide otherwise, they should do so at the cost of our patronage.

Ken Stone
Somerville, Mass.

■

Stonewall 2 (or rather, Stonewall X)

Dear *GCN*:

I am really looking forward to receiving GCN. I recently was involved in what they called a "riot" here. It was based on the deprivation of rights and equal protection. I guess I should say "homosexual rights."

Anyway, I'm in the hole [isolation] for two years for my part in it, which consisted of laying down holding my lover. Big crime! Two years isolation!

I'd like to say what led up to the "riot." It may help others.

In the eyes of the so-called 'normal' people in society we gay people have very little space we can call our own. This is even more so for those of us in prison. Here we are more likely to be beaten or abused. And why? Most likely because we are misunderstood and feared. Yes, feared! Especially when we stand up for our rights!

Last year 37 homosexual inmates decided to put their foot down. As it began we had all been deprived of "rights" which were granted to the heterosexual inmates. Such as freedom of movement throughout the whole facility, proper medical care, freedom from harassment by "correctional" officers.

What finally sent us over the edge were lights. A certain homophobic officer decided that 19 of us who were housed in a dormitory would have to sleep with the lights on because they said they couldn't see if we were having sex!

On 10/31/88 at 2am we sat staring at one another and decided enough was enough. We then proceeded to smash the lights out and barricade the door with our bunks. We then sealed the windows over with mattresses and other bedding. After this was done we began expressing our needs to the administration. After several hours we were overpowered and segregated.

Several of us are now serving years in segregation for our part in a non-violent demonstration in which we tried to be recognized as "people" with needs and feelings just like anyone else.

If you are a homosexual person who cares, help us! You wouldn't believe how much good a few words will do. Please write Carlton Zenon, 3405 Deer Park Dr SE, Salem OR 97310, and tell him you are aware of the mistreatment of homosexuals at Oregon State Correctional Institution. Help now while you can. You may be helping yourself.

Thank you,
Darrell Williams
13041
3405 Deer Park Dr SE
Salem, OR 97310

■

Getting used to condoms versus getting used to losing friends

Dear *GCN*:

Yesterday was a wonderful day. It was the 1989 Boston Gay Pride March and Celebration. For many tens of thousands of Boston area gay, lesbian and bisexual people it was a day of proclamation of their pride to be called "gay." For many it was a day for reaffirmation of the support they have in their community. For many it was a day to frolic in the sun and have fun with other gay friends and families.

Many of the words are the same, year after year. Many of the faces the same as well. Many, however, have left us. Have been taken from us in their prime. Having been stricken down by the dreaded disease. It's somehow frightening to look about, knowing that many in the crowd are faced with the possibility of that same fate by the time we gather next year. It's somehow saddening to look about, knowing that you know at least one person who might be gone.

This, however, is not exactly what has prompted me to write this. [I am writing about something] even more frightening than having lost someone dear to my heart. More frightening than knowing that "he" will not be the last. More frightening are the words which I heard spoken so sincerely, yet so naively by one of the younger members of our very special society:

"I hate condoms. I don't use them, because they make me ill when I see them. Besides, I don't have sex that often, anyway."

Sounds pretty silly, huh? Sounds pretty unrealistic, especially given all of the publicity surrounding AIDS. Sounds pretty

gay COMMUNITY NEWS

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Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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SEX. POLITICS.

gay COMMUNITY NEWS

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frightening. Why? Because the words were real. Especially when coming from a very close and dear, young friend of mine.

Having come out at a time when AIDS was something that none of us knew anything about; having come out at a time when "unsafe sex" may have led to something that we could "go out and get a shot for," or "take a pill for"; having come from a time when we just didn't know any better; I do understand. Trying to get used to using a condom for the first time wasn't easy. Trying to slip it on, inconspicuously. Trying to slip it off in the same manner. Learning that the taste wasn't the same sweet, salty sensation that we'd become accustomed to. It was all new, and not exactly something that was welcomed by anyone whom I know.

BUT...trying to get used to getting that all-too-frequent phone call that someone else, close and dear, has contracted the dreaded disease; trying to get used to getting that terrible call that another close and dear friend has passed away in the prime of his or her life has been even more difficult.

"Yes, Ron, I thought that you should know that 'Jack' died earlier today."

The tears of grief, the loss of a cherished friend, the fear that others will surely follow.

There's no doubt in my mind that "getting used to" the "evil condom" is far easier than "getting used to" losing friend after friend after friend.

To my younger friends:

You are our future. You are the first generation that has the benefit of knowledge. You are the first generation that has the obligation to take some simple, yet truly life saving precautions. You are the first generation that can PUT AN END to the spread of AIDS. It's really very simple. "Play SAFE." USE THE CONDOM. Get used to it and USE IT EVERY TIME! Help us, the less fortunate generations, to see a time when we don't have to get any more saddening phone calls. Help "us" to see a time when we can say that "we" have conquered yet another barrier in our fight for equality.

PLEASE, give "us" a chance to cry tears of joy. Joy, in the realization that "we" have conquered AIDS and that its spread is on the decline and finally wiped out. All "you" have to do is "play safe."

Believe me. Take it from one who has once too often cried the tears of grief. It's worth it to learn to accept the use of condoms as one way that you can help "us" to end the spread of AIDS.

It only takes one time to move it on to yet another person.

Carry one with you at ALL TIMES. Use them.

Please and THANK YOU!

Ron Perry
Melrose, Mass.

■

Legal counsel for AIDS activists saves lives

Dear *GCN*:

The membership of ACT UP/Boston would like to thank Daniel Beck for serving as legal counsel *pro bono* to those of us who were arrested in the civil disobedience action at John Hancock headquarters last December. On April 11, as the judge dismissed the case without a finding, he addressed the courtroom with a clear understanding of the issues — an understanding based on Dan's briefing. (Significantly, the judge prevented the clerk from reading into the record that there was a sufficiency of fact to warrant a guilty finding.) Six of the eight people arrested for this action had been arrested just two months before without any representation (until, through chance, Boston University law students agreed to represent us minutes before our court appearance).

We could not have gone back to the Hancock Tower in protest so soon without legal advice. Unlike AIDS-grant-funded Gay and Lesbian Advocates and Defenders and other high profile AIDS legal defense groups, Dan Beck was there for us — as he has been for the homeless, the Hotel Workers Union, and the National Organization for Women, and many others.

The mounting public pressure from ACT UP/Boston's repeated demonstrations and their ramifications in the "AIDS establishment" forced Hancock to change its policy — to provide payment for aerosolized pentamidine to *prevent* the first bout of pneumocystis. In contrast to the myth of AIDS researchers "working round-the-clock to find a cure for AIDS," it is no exaggeration to say that Dan Beck *intervened to save the lives of people with HIV infection.*

Thank you Dan; your work in the fight against AIDS is deeply appreciated.

Sincerely,
Stephen Busby
Raymond Schmidt
for ACT UP/Boston.
Boston, Mass.

■

"Corrections?"

Dear *GCN*:

You know, it seems like when a person gets into trouble, gets locked up for over nine years, but then makes use of his/her time to get some education, earn a GED or better, get some job training, that the Department of 'Corrections' (DOC) would bend over backwards to get that person out when their time has come, to become a productive part of society again.

But, kind people, it doesn't work that way at all. The DOC here, and from what I hear it's the same all over, doesn't want to let (certain) people go until it absolutely has to.

What I *can* say is that 'Corrections' is a Big Business in this state, with a Big Budget and cheap, slave labor, and the more they keep locked up, the more money they make. The taxpayers should be paying more attention to this situation of ruining people's lives (especially *certain* people's lives) at their expense.

James R. Cone
277249 C-E-7-
PO Box 900
Shelton, WA 98584

■

GCN Job Openings

Typesetting Business Coordinator

Available end of July. Coordinate income-generating typesetting business. Typeset regularly published newsletters and journals, on deadline; handle business accounts.

Qualifications: experience typesetting (knowledge of Compugraphic Editwriter helpful), familiarity with or ability to learn light bookkeeping, and commitment to lesbian and gay liberation.

Hours: Part-time, varying from two to 12 hours/week during weekday evenings and weekends.

Salary: $8/hour plus some benefits or $10/hour without benefits.

Deadline for application: July 5.

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Deadline for application: July 14.

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To apply for these positions, please send resume and cover letter to GCN Job Search Committee, 62 Berkeley Street, Boston, MA 02116.

In defense of limited partner notification

By Denise McWilliams

As much as I hate to ruin a good argument with facts, the misinformation contained in Stephen Skuce's recent "Speaking Out" piece [*GCN*, June 4-10, 1989] so completely obscured the real issues that a response is required.

At issue is Mass. H226 which seeks to amend M.G.L. Ch. 111, sec. 70F, the law prohibiting non-consensual disclosure of HIV test results. But contrary to the implication of Mr. Skuce's article, 70F applies only to the HIV antibody test; with or without 70F people with AIDS or ARC do not enjoy complete confidentiality but have only the rights found under the basic medical standards. The general rule in Massachusetts is that persons have a limited right of medical confidentiality. A physician may not disclose medical information about a patient gained in the course of a professional relationship, *unless* the physician is disclosing such information to meet a serious danger to the patient or to others. This means that physicians are already able to notify sexual partners if the physician believes that someone with AIDS or ARC is placing their partner at risk of infection. Contrary to Mr. Skuce's belief, there is no evidence that this limited ability to disclose has discouraged people with AIDS or ARC from obtaining treatment.

Since 70F was passed there have been repeated efforts to repeal it altogether or amend it so that HIV+ people have *less* protection than that afforded other medical information by the existing confidentiality standard. The "working group" referred to was brought together by the Commissioner of the Department of Public Health (DPH) not for "forming an opinion on" the need to alter the present statute, but rather to assure that any such attempt to amend 70F would continue to offer HIV+ people with protection against unreasonable disclosures.

Absent such a consensus approach, there was a real possibility that one of the many crackpot amendments filed annually would pass. To suggest otherwise is to ignore the political realities of the Mass. legislature. H226, written by DPH attorneys upon the recommendations of the "working group," would amend 70F to permit non-consensual disclosure in the following circumstances:

- "...to a current sexual partner, unknowingly at risk..."

Before the disclosure can occur, the subject must be informed of the physician's intent to disclose. The physician is permitted to disclose the existence of risk directly to the sexual partner, or to notify DPH. The physician may not disclose the identity of the subject to either the sexual partner or to DPH; only the information that the partner is believed to be at risk can be communicated.

- "...in the case of a medical emergency... where such disclosure is necessary to protect the subject's life or health."

This provision is designed to avoid the use of emergency medical treatments that are not recommended for those with HIV infection when the subject is incapable of giving consent.

- "...to other health care providers [who] may be at risk of infection...by reason of exposure...during an invasive examination or surgical procedure."

Again, the physician must inform the subject of his/her intent to disclose and must offer the subject the opportunity to deny the referral to the other provider.

- H226 leaves unaltered the present language in 70F which forbids using the test in an employment situation and requires, as a condition of licensure, that physicians treat persons with HIV infection.

There are, of course, issues beyond the strategic considerations. It is unfortunate that rather than addressing them, Mr. Skuce has engaged in sophomoric reductionism, ignoring the real complexities of the matter. At the heart of the problem is the effectiveness of safer sex education for persons who have no reason to know they might be at risk.

Mr. Skuce's argument that all "CITIZENS" (sic) should undertake to protect themselves and their partners from HIV infection begs the questions. Not all do. And Mr. Skuce's insistence on the need for "low-risk populations" (though I object to labelling populations and prefer to speak in terms of risk behaviors) to protect themselves is not wrong, it simply ignores that many individuals who do not know they are at risk because they presume (often with justification) that they are in a monogamous relationship and consequently, are unaware of the need to take precautions. Mr. Skuce, however, accuses me of "[perpetuating] the pitting of innocent victims against vicious carriers...." Apparently, he is unable to distinguish between "innocence" and ignorance and would extract a high penalty from those who are unaware of their risk.

I have seen this blind insistence before. It came up most recently at the clean needle debates where opponents to clean needle legislation argued that abstinence was the only appropriate AIDS prevention measure. Similarly here, Mr. Skuce argues that safer sex is the sole, appropriate measure. Those who urge "Just Say No" as the approach to drug use, have pointed to AIDS, and those who have died from it, to validate their argument. So too, I suppose, Mr. Skuce's position is validated by the infection of those who believed themselves to be in monogamous relationships. I rejected that argument then; I reject it now.

It is appalling and anti-feminist that Mr. Skuce is outraged that I "dare to suggest that this ... is a woman's issue...." Confidentiality has always been a women's issue. In the 1920s the prevailing opinion was that the damage done to a man's reputation by the disclosure that he had a venereal disease was more important than the damage to a woman's health by not disclosing the condition and offering her treatment. Consequently much feminist thought has focused on the use of confidentiality to protect male sexual privilege. Given that heterosexual women are subject to the greatest indoctrination regarding the presumed monogamy of their relationships, it is an unfortunate historical fact that confidentiality has often served to benefit men while harming women. It should certainly not come as a suprise then, that the protections afforded by 70F trigger some of these same concerns and that an attempt be made to utilize its provisions to prevent transmission.

A study reported at the IV International AIDS Conference in Stockholm examined the course of infection in the wives of HIV-infected hemophiliacs and found that although 43 percent would eventually seroconvert, the bulk of those seroconversions would not occur until five years after their husband's infection, with 27 percent of seroconversions occuring in years six and seven alone. Mr. Skuce's statement that any warning would come too late to be of any use is not only cavalier, it is false.

The recent conference in Montreal has produced recommendations that further complicate the matter. As ACT UP has been saying for some time now, the medical establishment is conceding that there can be a medical benefit to knowing one's HIV status and monitoring one's T-cell count. However, if a person is unaware of a need to change their sexual behavior, it is unlikely they are going to recognize a need to be tested. Consequently, they will likely be denied the benefits of early medical intervention. These are some of the considerations that are involved when discussing the limits of confidentiality. I do not suggest that the proposed bill is the perfect solution to problems of confidentiality and real factors of discrimination; there isn't one. It is an attempt to strike a balance between interests and harms. The problem is both real and complex. Simplistic analysis and slogans do nothing to resolve it.

Denise McWilliams is the director of the AIDS Law Project of Gay and Lesbian Advocates and Defenders.

The opinions expressed in Speaking Out are those of the author(s) and are not intended to represent the views of the GCN membership.

Creating a gay culture where Asian people are at the center

The 10th anniversary celebrAsian of Massachusetts Asian lesbians and gay men

By Jennie McKnight

BOSTON — About 100 enthusiastic participants gathered in the cavernous lobby of City Hall June 17 for the second annual CelebrAsian, a multi-media extravaganza organized by the Alliance of Massachusetts Asian Lesbians and Gay Men (AMALGM). Celebrating its tenth anniversary, AMALGM put together an exciting, moving, informative and joyous evening packed with poetry, dance, speakers, theater, and a slide show.

Celebrants who mingled before the program got underway were treated to a slide presentation that featured AMALGM members at various events, including jubilant retreat-goers and red ribbon-waving Pride marchers. As the anticipation mounted while a technical problem delayed the beginning of the program, one excited participant exclaimed, "I can't wait. Last year this event [CelebrAsian] was the best event of the whole year!"

Under the theme "Coming Together: Celebrating Our Heritage," the two-hour program both celebrated cultural unity and explored ethnic differences of AMALGM members. One of the two Filipino co-hosts of the evening, Karin Aguilar-San Juan, told the audience that AMALGM's membership includes gay men and lesbians of diverse Asian heritages, including: Chinese, Japanese, Korean, Filipino, Indian, Sri Lankan, Vietnamese, Thai, and Bangladeshi.

In his keynote address, founding AMALGM member Siong Huat Chua gave a brief history of the organization and the challenges facing its members during the last decade. According to Chua, four participants in the first national lesbian and gay march on Washington in 1979 returned to Boston to form what was then called Boston Asian Gay Men and Lesbians (BAGMAL). He said that over the years the group has been a place where Asian gay men and lesbians have come together to learn to "confront all the big lies." Chua described how he and others had struggled with "internalized gay stigmatization," which included feelings and cultural messages that being gay was a sign of "Western corruption." He applauded AMALGM's growth and said the CelebrAsian event "couldn't have been imagined" in 1979. Its success demonstrates that a lesbian and gay Asian community has come together, he said, and he urged the audience to continue to work to create a "gay culture where Asian people are at the center."

Some of the themes of Chua's speech were echoed by the four participants in the panel discussion that followed. Billed as a point in the program where participants could "open doors to the non-Asian community," panelists each gave brief personal talks which were followed by an audience question-and-answer period. Among the issues addressed by the panelists and audience members were: the different experiences among gay Asians born in the U.S. and those who have come here from other countries of origin; the ways language, family experience and cultural attitudes affect gay and lesbian Asian identity; different experiences of homophobia in the U.S. and Asian countries of origin, as well as racism here and within gay communities. Several people in the audience, including AMALGM members, expressed appreciation at the panelists' comments and many stressed the importance of the group in their lives and community.

The artistic presentations throughout the evening addressed different aspects of personal and political gay Asian experience. Sri Lankan poet Yasmin read from her work, which addressed issues of violence, civil war, family dynamics and exile. And later in the program a man named Ben read a sad, emotive poem, "Too Strong To Survive," which had musical accompaniment. The audience stepped up its audible response to the show when the the colorfully-clad William and Jack performed a homoerotic dance number called "Love of the Last Emperor." The duo's acrobatic and seductive moves were touted as "a scene that wasn't in the movie" — a reference to last year's feature film *The Last Emperor*, which failed to address the last Chinese emperor's homosexuality.

The hoots and sighs in the audience continued as the program wrapped up with a play called *Tea anyone?* written and performed by the Hot Colors Play Company. Using a street-theater style reminiscent of Boston's gay male United Fruit Company troupe, Hot Colors put on a spirited performance that addressed gay and lesbian sexuality, safer sex and AIDS, and Asian community and family issues.

The formal program ended with flowers and cheers for all the organizers and participants, at which point the music went up, the chairs were stacked, and the party erupted. Among the highlights of this segment of CelebrAsian were two dancing men who mounted the City Hall information booth-turned refreshment stand as the gyrating and gabbing crowd looked on. CelebrAsian '89 is sure to be in the running for the best event of this year and you can bet AMALGM and friends will be back next year for the eleventh anniversary extravaganza. □

Parade

Continued from page 1

that eye contact!) and that we knew we'd be back next year!

While we must not overlook the increasingly hostile climate that engenders misunderstanding of all lesbians and gay men, this year's march has proven that Boricua lesbians and gay men can make a positive impact among a people very familiar with oppression.

Puerto Ricans, in general, have for decades experienced discrimination and "bias-related" crimes. Today, something like three million Puerto Ricans live in cities across the U.S. (nearly as many as those on the island); yet the long hard-fought-for goal of equality has not yet been reached. The 1985 census reports that the average Puerto Rican family yearly income is 46 percent of U.S. families as a whole and that 44 percent of Puerto Rican families live under the federally-established poverty level. Puerto Ricans also have the highest documented rate of unemployment of any minority group in the U.S. (although it should be noted that statistics for Native Americans are often incomplete). In New York, Puerto Rican youth seem deeply troubled. The 1985 census reports a staggering 80 percent dropout rate and that only 53 percent of Puerto Ricans, 25 years of age and older, have completed four years of high school.

As Puerto Rican lesbian and gay people, we must empower ourselves and our families to face all the issues crucial to the well-being of our community. This means it is important that we be involved with the Puerto Rican lesbian and gay movement and that we actively engage ourselves and others in teaching our Puerto Rican people and other cultures the beauty that comes with being lesbian, gay and different.

Acknowledgment for their efforts in this process should go to the prime organizers of this year's contingent: Juanita Ramos of the Latina Lesbian History Project and editor of *Companeras: Latina Lesbians*, an anthology; Pedro Velasquez, Brunilda Vega and Annabel Lee of the Boricua Lesbian/Gay Forum; Mariana Romo-Carmona and Daisy DeJesus of Las Bucnas Amigas; Aurelia Font of Hispanic United Gays and Lesbians; Jake Stevens of Men of All Colors Together; members of ACT UP/New York; and a host of many other beautiful people that made the difference. □

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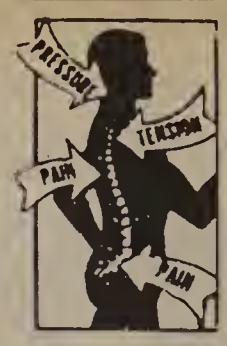

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Steve Rose, who conducted the following self-interview, has been diagnosed both with AIDS and Chronic Fatigue Syndrome. He was adopted through the Episcopal Church in Baltimore 32 years ago, now lives in Boston, and has lived in Washington, D.C., Rhode Island, Texas, Saudi Arabia, Beirut and Tehran. He says, "Watching Beirut get hammered by bombs and shells over and over is like watching the AIDS crisis. It's out of control and it's hideously real."

Rose came out at Brown University in 1976: "I thought I was progressive then, but I was progressive only in a shallow way. Now that I've experienced deliberate abuse by the medical profession and the 'gayristocrats,' now that I've been really poor and sick and terrified, I've become radicalized."

Currently a member of both the New York and Boston chapters of ACT UP, Rose had his first experience with activism in April of 1988 "as a very visible person with AIDS commenting on Mass. General Hospital and the lack of access to aerosolized pentamidine and how AIDS research is done. I went from being an unknown person to being in the thick of things very rapidly."

He is also a writer, and has been producing a "Living with AIDS" column in the Boston local gay magazine Next. *"I never thought I could do it," he says, "but the experience I've had as an activist and as a person with AIDS would be a shame not to record, not to share. The past two years or so have been quite amazing — a very dramatic story. There has been a lot of change, a lot of hope, but also a lot of sadness. I feel inspired when I think about the progress we've made and the fabulous people involved. On the other hand, my personal battle with poor health and with the system — the battle for survival — has been very draining and terribly disheartening."*

Marilyn Humphries

Steve Rose

'Hanging onto a vision of hope for dear life'

A self-interview by activist and writer Steve Rose, who has been diagnosed both with AIDS and Chronic Fatigue Syndrome

By Steve Rose

When were you first diagnosed with AIDS? Can you give a brief chronology?

Well, I've been having serious health problems for a very long time. I was sick on and off all through college, over ten years ago, and thought it was adjustment to the cold climate here in New England after living in tropical climates and deserts in the Middle East and the American Southwest. It was as if I always had the flu or some sort of mono. Then I started having terrible headaches, and had spells of terrible depression and panic attacks, sometimes having to stay weeks in bed.

It was in the spring of 1987 that "it" started to bother me again and I got involved in the chain of events that led to my AIDS diagnosis. I was working long hours at a busy hotel desk. I started to have bouts of nausea and was so weak one night that I passed out. I suspected by then that it was something like Chronic Fatigue Syndrome. I spent four days hospitalized, and that's when they did an HIV test. My ex-lover died of AIDS, but I really wasn't terribly concerned about AIDS in terms of my own health, which had been lousy for a long time. I tested positive for HIV and hepatitus-B, and also for CMV (cytomegalovirus) and EBV (Epstein-Barr Virus).

STRUGGLE
and
HOPE
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After a complex series of events I was referred by Fenway Community Health Center, a gay and neighborhood health clinic in Boston, to a doctor at Mass. General to treat depression. I had suspected for some time that my depression could be helped with medication, though the root cause was probably viral fatigue of some kind. It was the Mass. General doctor, Jonathan Worth, who funnelled me into a research project that was looking for neurological manifestations of AIDS. I was diagnosed with HIV CNS (central nervous system) infection in May of '87, I believe, which was changed, due to a revision in CDC diagnostic codes, to full-blown AIDS in October of 1987.

At this point, it's clear that I do not have the CNS involvement the doctors claimed I had. My CAT scans don't show any evidence of what was called "dementia" or AIDS enephalopathy and none of the spinal taps done to measure HIV in my cerebrospinal fluid had any evidence of HIV. I see the false diagnosis I was given as amounting to an attempt by medicine to declare gay men with HIV infection "mentally ill." I now know that I do have Chronic Fatigue Syndrome. I also have severe hypoglycemia, major depression and a hormone-brain chemical imbalance that caused severe headaches, now being managed with the right medications. But back in '87 when I didn't know better, I had entered a research protocol that the doctors told me was the only way to get AZT, which was the only drug available, they said. So it's been about two years since the whole thing started.

How long were you in the research protocol?

It was delayed in starting, but I was in a "washout" period — waiting and with no treatment allowed — from the spring of '87 until September of that year. The placebo-controlled first phase of the trial ran from September until February, and I stayed in beyond that until April '88, when I got disgusted and walked out. It is now quite clear that my immune system was damaged by AZT, but is recovering.

You have explained the protocol before, but could you outline it once more here?

The protocol was a double-blind (neither doctor nor patients were supposed to know who was getting what dose of the drug or if they were getting the drug at all), multi-centered (carried out at many different participating hospitals), placebo-controlled (a group of patients at random would be getting sugar pills in order to test the drug's effectiveness on those getting treatment) study of AZT in AIDS-related central nervous system infection. That is, the trial was designed to measure how well AZT fought the infection of the central nervous system — the spinal chord and brain — by HIV. At that time, it was thought that all PWAs had some degree of CNS involvement and that it could be detected early. In PWAs with advanced CNS disease, paraplegia, quadriplegia, paralysis on one side, blindness, seizures, coma and death were seen. It was then thought that there was a separate neurological track for AIDS — that it could manifest only as a neurological syndrome.

So, in effect, I was told that there was a gruesome infection inside my skull, and that the *only* option I had was to enter the trial. In evaluating me for the trial, I was also told that if I scored poorly on the tests and significant CNS involvement was found, I could get a very effective anti-depressant drug, which is what I had come for in the first place. I thought the whole thing was cruel, bizarre, and inhumane, and didn't know how they could predict such serious illness, especially since my noticeable symptoms were the ones I'd had for years. But I was in the HIV-AZT machine and it all had a mind of its own. The first phase of the trial was 16 weeks, with three groups randomized onto placebo, 200mg every four hours and 400mg every four hours; at week 16, we would all be randomized onto one of the two doses of the real drug. It would then continue for a year.

What was the most difficult part of the trial?

I could say the spinal taps — they were real insane — or the horror of not knowing if it was the real drug. But the big problem was being poor and scrambling for money to survive. That was and is the biggest problem facing me and most people with AIDS. Fear of dying in the street. Ask any PWA and they will describe the illness, some of them will talk about fear of disfigurement or death, but most of all the stress of trying to stay housed and fed as the money goes up in smoke. It's the stress that comes from the financial devastation that is so deadly, so undermining.

What about your family? Have they helped you at all — financially or otherwise?

I have no contact with them anymore. And no, they haven't helped me since last summer, even though they certainly have the money.

When did your family find out about your AIDS diagnosis? How did they react?

They were angry more than anything else — and immediately went into a very bizarre kind of denial of the whole thing. But a lot of that was the result of the strange way the doctors were describing my illness and the lack of concrete evidence of serious illness. They learned of my HIV-positive test first, and then got increasingly bad reports as the hospital got closer and closer to a full-blown diagnosis. When it all started to happen, they were here in New England on vacation, staying at a house down on the Narragansett Bay or in their Winnebago.

I can remember the day before Gay Pride of 1987 going down there with Bruce, a friend of mine who is a well-known AIDS professional. My sister Susan and her husband had flown in unexpectedly from Scottsdale, Arizona and we were all sitting in this trendy beach house with decks and nautical regalia having cocktail hour and discussing inane things like Susan's appliances. The evening had been billed as a serious family meeting about my illness and how serious it was, and nobody wanted to talk about it. I had to stand up and tap on my cocktail glass and demand silence so that Bruce could explain that I had been diagnosed with HIV infection in my central nervous system and that, at that time, they thought everyone with HIV was going to die, and that I was dying. My sister kept saying "Are we finished with this yet?" My father's very first comment was about insurance and money. He said, "I'm not paying for this. It could cost hundreds of thousands of dollars, and I'm *not* getting stuck with the bill."

My father came back later on in the summer, just as the research protocol issue was coming up, and basically refused to help me with any of it. We had a big series of fights. He was angry and I was angry and terrified. I had a scenario mapped out whereby I would not go into the protocol, but would move down to Texas and live out my last days in the strangely repressive but comfortable confines of their house, sort of lounging around, by the pool and so forth. It turned out that they did not want me there — and of course my father agreed with the Mass. General doctors about my going into the AZT protocol, Reagan Republican that he was. My mother was terrified that her friends would find out and ostracize her. My father said they were afraid that "nobody would want to sit next to them in church." They were pretty well known down there — my father was a vestryman in a very established Episcopal church, and he was a retired vice-president of a major weapons contractor, which in El Paso is the big business. It was bad enough that I was a fag, but the idea of anyone knowing that I had AIDS freaked them out. My father broke this to me slowly, in bits and pieces. What it boiled down to is that I couldn't come home even if it was the only resort.

Of course, the problem I was having with my family because of my illness came out of a history of problems. I had lots of psychotherapy trying to break away from them and from the dysfunctional, sometimes physically abusive pattern I grew up with. This history made it very difficult for me to ask them for help. I told the professionals at the Boston AIDS Action Committee (AAC) about my family — and that I thought getting back on the merry-go-round was a bad thing even though I had no money. They insisted I had to exhaust all family possibilities before they would help out with any money.

My parents' therapist eventually told me that she believed my father was refusing to connect with AAC or to write to me about things like insurance because helping me "live with AIDS" meant accepting the illness as real. When my father called at New Year's and said he never wanted to speak to me again, I decided I would rather end up out in the street than beg from him and get jerked around. I haven't spoken to him since.

Who do you turn to when things are bad?

Paul Moore, the Episcopal Bishop who recently retired in New York is one of my heroes. I first met him through my friend Danny Moore from Brown. The Bish was one of the first people I contacted when diagnosed. He even intervened with my family and got himself in a real mess. I just sort of apprehended him — enlisted him — as a father figure of sorts. His response was very supportive and warm and loving. He really has been my greatest cheerleader. When I finally decided to get out of the family mess, he was supportive, even though he said as a parent it hurt him for me to not be dealing with my parents. He said "I love you" and meant it. He also understood the mess with the research and that my parents had been filled full of bullshit by Harvard and Mass. General and that I was caught in a very strange situation.

One of my favorite stories about the Bishop is how he got to know Larry Kramer. A bunch of Gay Men's Health Crisis (GMHC) people were in the Bishop's office having a meeting about AIDS and Ed Koch's poor response and so forth, when there was a furious clattering out in the vestibule. The secretary called in saying that a Mr. Kramer wanted in. The other gay men in the office all said Kramer was a crazy person and should not be let in. When the Bishop left to go to the bathroom later on in the meeting, he found Kramer lurking, waiting for him. He and Kramer had an argument standing in the men's room peeing — a scene that found its way into Kramer's play *The Normal Heart*. Kramer evidently really let the Bishop have it — Kramer had just formed GMHC and then been promptly more or less kicked out of it by the "upper east side queens" for being too much of a "loose cannon." So Moore and Kramer had this colorful exchange of rather unchurchly language, and Kramer left. Later, it turned out that Kramer was friends with lesbian poet/playwright Honor Moore — one of *the Moores* — and they all ended up at her Christmas party and became friends.

Paul knew about ACT UP and everything

Continued on page 10

STONEWALL REUNION

VOICES FROM THE NIGHTS OF RAGE

By Michael Scherker

June 13, 1989. At the Stonewall reunion in New York City...

Danny Garvin: This is a trip. Twenty years ago, if anyone told me this was going to happen, I wouldn't believe it.

Jim Fouratt: It's really wonderful, for at least one night, to be all together and put aside some things we may not agree on to remember what it was like.

Harry Hay: My dears, I want to say that it's wonderful to be here, but tonight is your night. This is your night. This is Stonewall. I've never heard these stories before and I'm having a wonderful time.

Sylvia Rivera: Revolutionary love to my brothers and sisters.

* * *

Just two weeks shy of the 20th anniversary of the Stonewall riots, a forum was held at the Lesbian and Gay Community Center in New York City. Participants in the riots shared their individual memories of and feelings about the events of June 1969. They did not offer a definitive or complete history and the goal was not to provide an in-depth analysis of the causes and effects of the riots. It was to allow those of us who were not at the rebellion to hear the voices of some who were. It is impossible to capture in print the strong community feeling of this reunion — the cheering and the laughter, the rage of 20 years ago, the thrill of having Harry Hay, founder of the Mattachine Society as a surprise guest brought by Jonathan Katz.

The following remarks are taken from the N. Y. forum, except for those of Craig Rodwell and some of the statements of Danny Garvin, which come from interviews done by Michael Sherker for an oral history of the Stonewall riots.

As a little background, readers should know that the Stonewall Inn's crowd was racially mixed, mostly men with some women. The crowd tended to be young, hippies, members of the counterculture. Motown and other dance music were featured on the two jukeboxes. Police raids of bars were common at the time and were staged events with the owners knowing exactly when the raid would take place. The lights would be turned up in the bar to warn customers. Everyone would stop dancing because it was illegal to dance with a person of the same sex. The police would come in and ID the customers. If you had ID, you were generally released. If you did not have ID or of you were in drag (cross dressing was also illegal), you were arrested. The bar would be closed from anywhere from a day to a week and then would reopen for business.

By June of 1969, the country had been rocked by assassinations, anti-war protests, race riots, student takeovers and the riots of the 1968 Democratic Convention. Richard Nixon had just been inaugurated. Times were changing but oppression against lesbians and gays, both from the government and the general public, was still felt very strongly.

* * *

Life before Stonewall

Jean Divinti (Mama Jean): Twenty years ago, we were labelled. There were "butches." There were "dykes." There were "drag queens." "Fag hags." We had every name going that the straight people gave us.

Danny Garvin: Most of us didn't refer to ourselves as being gay back then. We were "homosexuals." Or "queer." "Faggot." "Miss Thing."

Sylvia Rivera: I've been a street queen since 1961. I remember always hustling on 42nd Street and hanging out. We would sit in a restaurant called Bickford's. And many a night they would pull up a paddy wagon and very nicely hustle us all of to jail. We'd walk down the street; we'd get arrested. We got beat up by the police and by the straight society. It was very hard, I imagine, for all of us.

Craig Rodwell: I worked on Fire Island the summers of '66 and '67. There was what was called the meat rack and it was a cruising area at night along the beach and off in the woods. Certain weekends the cops would come and they would arrest three or four guys having sex [outside], but where nobody could see [the guys], unless you were going to find them, like the cops did. They would bring them down to the dock. There was a great big pole in the center of the dock and the cops would chain these guys to this pole. They would chain one guy to the pole, then handcuff or chain the guy next to [him]. Then they would go back and bring more faggots down and chain them. So they had a collection of 20, 25 gay guys. Then they had this special launch come in at about two in the morning, transport all these guys over to the mainland where this judge would set up a kangaroo court in the back of a drugstore and collect fines from these gay guys to get released. Then they'd be taken to the boat, back to the island by dawn.

Mama Jean: Women were going into the so-called bars that were down in the cellar. Two rooms, dirty glasses, no tablecloth. Rats that were as large as cats, mice that were as large as rats. We went through hell. Lesbians did not have a proper place to go.

Danny: When I was like 15, I'd gone to a movie on 42nd Street. Some guy came over, sat down next to me. Older guy. Started masturbating me and came on to me. I'd get up and move to another place. Another guy would come over. I was fascinated by it and attracted to it and yet kind of freaked. These were all older than me. And if I did turn around and say that's the way I am, at the time, it meant this is what I have in store for me. Movie theaters on 42nd Street or subway bathrooms. That's what gay life was represented to me as.

Jeremiah Newton: I never felt that there was anything wrong with me. I felt there was a lot wrong with other people. And I felt I was normal.

Thomas Lannigan Schmidt: I was living in a $35 a month apartment...half the back of the building was burned out. And I had, I think, two pairs of pants and some shirts and things from the Salvation Army. And most of my friends didn't even have things that good. Most of them hustled on the street. We lived in SROs [single-room occupancy rooming houses] or anyplace we could more or less find. So when you're living in conditions that are that bad, the Stonewall was a wonderful place. Because we weren't Bohemian, we were poor. There's a difference.

Danny: I remember being in a bar called the "1,2,3" one night. The doors were locked and all of a sudden the cops were banging on the door. The lights went on. They would take a few minutes in case anyone had any marijuana or anything to run to the bathroom and flush it down the toilets. And this lesbian was freaking out. "I own a business. I got to get out of here. You don't understand. I could lose it. If I get arrested and word gets out that I was in a bar that's gay and lesbian...my employees will walk out on me." This was the whole fear. And I'd never seen anybody panic like that.

Jim: There were always one or two or maybe three bars in the Village. There was Julius's where everone seemed to shop at Brooks Brothers. My favorite bar was the Cherry Lane. It was a dance bar and had these big old stars made out of linoleum. There was Kellers. That was a place for older, sort of rough men. Dirty Dick Fossils was right down on the docks which was also a place that no respectable gay would be seen in except very late at night. And you would have to walk down to the end of Christopher Street which was very scary. It was dark. It wasn't gentrified. It was real industrial then.

Jeremiah: Julius's — forget it. They had cobwebs hanging from the ceiling. Plus you could not touch anyone. If you went near another man, if you kissed that person on the cheek, you'd be thrown out. If you were a drag queen — I went there with [drag queen] Candy Darling, and they threw us both out. They threw me out for a month. In the summer, Greenwich Avenue was very cruisy, but young people didn't go down Christopher Street because, someone told me, "you go down there, you won't come back." It was very dark. There really wasn't very many places. There were elegant bars uptown where older men went. That wasn't for me. I wanted to dance and enjoy myself. I didn't want to be told by someone how to dance, what to wear. I had to wear a tie and a suit. Who needed that? Stonewall was the first big bar for younger people.

Sylvia: There was a club called the Washington Square Bar which was an after-hours club where mostly drag queens and their lovers went. And, of course, we did have butch dykes there, too, which was great. A lot of brothers and sisters that were more into a reserved lifestyle could not deal with the drag queen at that time or the real butch butch dykes.

Danny: My first night at the Stonewall, I was 18. I was in Julius's. In those days in Julius's if you had your back to the bar, the bartender would tap you and ask you to turn around because they could be closed for soliciting. This older guy came over to me and said "Why aren't you in the new bar around the corner with all the chicken?" When I went into the Stonewall and saw all these guys dancing, I was freaked. I came from a very heavy Irish Catholic upbringing. I didn't think it would last.

Thomas: When I was in high school, I used to go to a thing called Catholic Youth Organization. I remember the first time I went [to the Stonewall] I thought, "Oh, this is wonderful. It's just like a CYO dance except I can dance with other kids that are my own age that are boys." It always felt good being [at the Stonewall]. We didn't feel this tremendous weight of being exploited or anything like that. We felt at home.

Danny: The Stonewall was *the* dance place.

Jim: The Stonewall was a real dive. It was really an awful sleazy place that was set up by the mob for young people — hustlers, chickens — to be bought by older people. For the people that were not allowed into Julius's or the one or two other bars. For the transvestites. For the people who paraded around and for the drug dealers. It wasn't a great place to go, but it was there because it was needed. There was no place for young people to go.

Danny: When you walked into the Stonewall, you knew you were breaking the law. You knew you were going into a Mafia-owned bar. You knew you could get arrested. You knew you'd get raided. You were at risk every time you went in there.

The riots

Phillip Eagles: I remember it happening later, but the clippings say that the police arrived around 1 o'clock. Everything just kind of stopped. The lights went up a bit. I was asked if I had my birth certificate. I said, "No, officer. Do you have yours?" And he said, "Don't get smart!" As it happens, I had ID. I think it was a driver's license. And I wasn't wearing a dress. So I was invited to get the hell out of the bar. None of us expected anything like this would ever happen. It was really an explosion. When we saw them bullying the drag queens, that pretty much did it for us. Some of us tried to stick up for them and got ourselves in hot water. "What are you doing here? This place is illegal, [we were told]." Pure harassment. It was comical. The bar owners were paying off the police to be left alone and they were busting bar owners for serving us. I guess what they really wanted was to have people so disgusted about having gay bars they would just close them so we wouldn't have any place to congregate. It was their aim. So oppression was the word for the day.

I almost didn't care what happened to me that night. I thought if my name is in the paper the next day, I don't give a shit. It's worth it just to stand up to these bastards and have them leave us alone for once in our lives.

Craig: It was a hot night in June. Maybe a couple of hundred people collected in the streets. And some of us were getting a little angry, yelling things. People started throwing pennies. The cops started bringing people out. They loaded them in a paddy wagon and drove off. At this point, I would estimate not more than half a dozen police involved, with maybe one squad car and one paddy wagon. People started throwing things at the bar, at the cops. The cops immediately went inside the bar. I mean, here were these faggots throwing things at them. It never happened before. The [faggots had] always just been very quiet and run off and do[ne] what [the cops] tell them to do. So the [cops] ran inside the bar. And that was like a statement that left us in control of the outside. Immediately the [police outside] started using a battering ram to break into the bar. And the two great big plate glass windows were broken. I remember another person coming up and squirting lighter fluid into the broken windows and throwing matches in. It never caught but he was trying to set the place on fire with the cops inside. People were yelling and chanting.

The TPF appeared, the Tactical Police Force, a highly trained crack riot control unit. They appeared in a wedge, clearing the street because cars couldn't get through. We backed up the same speed as they came forward. But meanwhile all of us had just gone around the block and were behind them the other way. And they didn't know that at first. They had just assumed, well, we'll show our billy clubs and, you know, all of our men's equipment here and then the faggots will go home and that would be it. But it wasn't it.

Jim: I heard, as I was coming down 7th Avenue, noise coming from Christopher Street. I walked around the corner and it was when the cops had arrived and were beginning to take people out of the bar. My recollection was that it was a bull dyke, a very male-identified lesbian that was [being] put into the police car. The car was being rocked by people. The queens were being what queens always are. A lot of mouth, a lot of attitude. You know, tough, bold. People used to think that queens were frail, but you had to be really tough to be a queen in this city at that time and even now to survive on the streets. There were people standing around and some queen started to give attitude. Lip, you know. And that egged on the people. Of course, the bull dyke had to be tougher than the queens, so she was in the car rocking it. Someone discovered that the door wasn't locked on the other side. She got out. And that moment, I think, is when people got empowered. It wasn't just showing off. It was actually doing something. It was a moment that I think none of us antici-

pated. People started pushing the poliee ear. It was a lot of show. We had to be drama queens and this was our big historical moment in my view.

Sylvia: I remember people throwing money at the poliee first before the real stuff started breaking up. We'd throw ehange at them. We were giving them their pay off that they eame for. Tammy Novak [a drag queen] hit one of the plainclothes cops. She didn't realize what was really going on because whe was fucked up. But she started swinging. I remember running around, setting garbage cans on fire, turning over cars, going completely bananas because I had so mueh rage in me, being involved with other things like stop the war in Vietnam and the eivil rights movement. We were there helping other people and this night was the beginning of *our* freedom, our life time.

Mama Jean: I was at a women's bar that night with a couple of butehes and a couple of femmes. We decided to go out beeause we were tired of daneing. We were tired of drinking. We heard a lot of noise. A lot of police cars. Sirens were going. We didn't know what the hell was going on. We said, "Why not? Let's see what's happening." We went towards 8th Street and we saw the eops. Those beautiful eops in their blue suits, with nightsticks, hitting every person they eould find. They always went for the feminine boys. But they didn't know that lesbians were around. They had this one young man. He was screaming. I thought he was a girl at first. This cop was hitting this young man. I mean, you just wouldn't believe it. When you hear or see a nightstiek hit a body, you hear a thump. But when you see a nightstick hit the head, you hear a erack. This young man was bleeding and I say *bleeding*. Not only from his mouth. His nose. His ears. It was a sin.

Let me tell you, we weren't scared at that particular moment. We were fucking angry. To see polieemen, six feet tall, maybe 200 pounds, beating up on this gay boy. We jumped in and we fueking tore this eop apart. When they were throwing our gay people into the patrol ears, throwing them in like they were nothing, we started to throw the [eops] into their ears. Everyone was fighting. The gays came out strong that night. And you got to hand it to the transvestites and the transsexuals. They were the ones who fought baek first. And we were behind them.

Danny: We arrived at the Stonewall and we see everyone eoming out of the bar and we said, "Oh, it's raided." What was amazing was before when the Stonewall was raided, if one person who was gay was pulled in, nobody fought baek. Now this is the thing that happened that night. All of a sudden we fought back and no one knew why. Some people were screaming "Pigs" at the eops. Some people were sereaming "Peace," "Love." This is where we were at. I remember the eops being in the bar and someone getting hold of a parking meter and the bar being smashed baek open. I eouldn't believe this was happening. I'd never fantasized or even thought of something like this.

On 7th Avenue there was a building going up and there were brieks there. So someone eame around and started throwing bricks. The cops would come. No matter how they tried to get rid of us, we all kept eoming back. At one point, I got to a friend of mine's [apartment] building. I got up and saw these queens on Waverly and Christopher and they rolled up their pants legs into kniekers. The eops were standing there with the elubs. And the [queens] started doing a kiek line. And the cops come with the bats and started smashing them in the head. When you're involved in something like that, you're also worried for yourself. No one wants to get hit over the head with a bat. Especially when they have a bat and a gun and you've got nothing but love beads on.

It was more of the same the second night. The fires were going in the trash eans. The eops beating. The Stonewall windows were boarded up beeause they'd been smashed the night before. The seeond night we knew that we would stand together. That was the first time we ever knew that. We never knew that one gay person would stand up for another gay person.

Mama Jean: To remember that night I get very emotional beeause I want to forget it. It's something you don't want to remember, but in your heart you'll always remember. You'll always remember gays standing up for their rights. Lesbians fighting alongside their gay brothers. Boy, that night I was so fueking proud of myself and proud of the women with me. We stood by our gay brothers. Who the hell were these eops to eome to the Village beeause of a politieal year, to give orders, to hit every gay person on the street? I can't tell you how angry we were. I just don't understand it, how people ean go through so mueh torment. Why should we go through that shit? When that bar was raided, we were ready. The straight world knew that there were gays in New York.

Jim: The thing that was wonderful about the Stonewall was that there was no leadership. And anyone who tells you that he or she was the leader was a leader in their own mind, imagination or memory. Some people tried. The Mattaehine people tried desperately to hold it in but they eould not eontain what was going on that night because it was a historical eondition that was unleashed and there was no eontaining it. I don't remember it as that violent in aetuality. It was violent in the sense that people were not following the direetions of the poliee.

Sylvia: We had to fight baek beeause that was the only way to get it aeross to straight soeiety and the cops that we were no longer going to take their fucking bullshit. We had to force them to reeognize us as human beings that night and the next three nights. Just to love and to see the brothers and sisters and the drag queens all standing there fighting the eops for a change. [The drag queens] were always very buteh. People thought we were weak but you had to be tough just to survive.

Thomas: There's a little story I want to tell that indireetly eonneets to what I think the main feeling behind [the Stonewall Riots] was. This queen I knew, Black Twiggy, was staying in a hotel called the Broadway Central. Twiggy had a big date that night so Twiggy was going to get all fixed up, but there was nothing to wear. So one of the queens said, "It will have to be the drape dress." And there on the window was this not exaetly elean broeade drape. Now remember, broeade drapes are lined. So there's two sides to them. It's very simple. You ean take it down. You snip it at both ends. You slip in the middle. And then we all went around like the little mice in *Cinderella*. We pinned it with brooches. Someone even had a stapler. That queen looked as good as Diana Ross. So good that the desk clerk didn't know it was a drape.

But how that ties into Stonewall is that we didn't have much, but we loved that plaee. So when we were thrown out, it was the same prineiple as the drape dress. We had to work with what we had. All we had was ourselves and nothing more than that. It was like that Bob Dylan song, "When you ain't got nothin', you got nothin' to lose." And that's where we took it from. So when I think of Stonewall, I always think of the principle of the drape dress.

After the riots

Jim: There were a lot of people who did not agree [with rioting at Stonewall], a lot of gay people that did not identify at the time. Julius's was very aetive [the night of the riots] and people did not come around the corner.

Danny: Afterwards, there were people who thought we were wrong. You had the Mattachine Soeiety right next door to the Stonewall. There were people who thought we should have gone out and worked through polities to ehange. I mean, we did something different. We did the no-no.

Harry Hay: There were two Mattaehine Societies. The first Mattaehine Soeiety I started in 1950 in Los Angeles. I got thrown out as a radieal in 1953. The respeetable organization took over after that. Respeetable and subdued and very, very polite. That was an entirely different group. Your Mattaehine Society belonged to the second one, not the first. I think that differenee has to be made [elear].

Jim: There was a meeting ealled by the Mattaehine Society the seeond night to stop the "random rovings and violence," as they said. And Mattaehine Society had a woman [to speak for us], Evelyn Hooker, who was a heterosexual sociologist and a friend of the gay community. But it wasn't a night for heterosexuals to speak for gay people. They wanted us to have a eandlelight mareh and turn the other eheek, beeause that's what gay people always did and beeause we were sensitive and we were better than and we should be able to do that. And there were people who just got up and said, "No. No. Fuek you. We're not going back." We eall-ed [for] people to leave the room and that was the night Gay Liberation Front was formed. It was men and women and all kinds of people.

We went back the next two nights and tried to engage people to take eontrol of the streets. [With GLF] it wasn't just about gay white men getting a piece of the white male pie. It was about, for those of us in GLF in that partieular time, it was about a total transformation of soeiety that would allow all of us, partieularly we as gay people and lesbian people to live together with our lovers and our ehildren and our families, coexisting with other people. Many of us took leadership and ideas from the women's liberation movement. Sexism was an issue that was very important to some of us as gay men. Raeism was an issue that was important to some of us gay men and lesbians in 1969.

Sylvia: Even though [people] honored the movement, the drag queen was pushed out, to the baekground of the movement. A lot of the books that are written lately do not mention what the drag queens gave to the movement in the first four years [after 1969]. We had a lot of consciousness raising sessions to help eaeh other identify eaeh other's problems and deal with eaeh other's sexuality and lifestyles we were into. But as the movement got older, everybody started going different ways, whieh I didn't understand. I thought that night in 1969 was going to be our unity for the rest of our lives.

We [drag queens] did start our own organization ealled Street Transvestite Action Revolutionaries. We were very small but a lot of people identified with the organization. You got to realize, drag queens that were street people like myself were willing to be revolutionaries beeause we had nothing to lose. STAR helped me and my people get their things together. We had a STAR building, [but] when we tried to get help from the eommunity, it was not given to us at all. It was a plaee we wanted to make for all the young runaway drag queens and transvestites because we knew what it was to be out on the street at the age of 11 and hustling and whatnot. Even though we all went out and hustled to keep the place going, that wasn't our intention. We had asked the eommunity, the people who were professionals as far as teachers and whatnot to eome and teaeh these ehildren at least to get a high school diploma so they eould get something better in life than what we were doing in selling our bodies on the street just to keep surviving. But that did not come about. That was when I began to feel that we were beginning to separate. And we [drag queens] still had to fight and be there. That's one thing I believed in the first five years. I always wanted to make a showing that I was still there. And then finally I just...things weren't the same. They weren't the same.

Mama Jean: I feel stronger [than back then]. Look what we have around us. Look what the movement has done. We're proud to be gay. We ean do anything we want. We ean get the politieians and tell them "Do it our way beeause we're not doing it your way." Remember that.

Jim: The thing that's wonderful for those of us who were there at the time is to see ACT UP today. The AIDS erisis eannot put peo-ple back into the place where they were before Stonewall. When you walk into your first ACT UP meeting, you see that it will never be the way it was prior to that night in June 1969.

Mama Jean: What I want to say to most of you young people in your twenties, you're very lueky today. But don't pat us on the shoulder beeause we were there. Beeause if you were there, you would have done the same thing. Keep fighting for your rights. Don't ever let anyone put you down because you're gay. Can Stonewall happen again? Yes. It will happen again if they start pushing us against the wall.

Harry: I was one of the organizers and founders of GLF in Los Angeles in Oetober of '69. I got baek into what I like to do again. And now, I'm one of the earliest founders of ACT UP in Los Angeles. I just wanted to let you know that the spirit that set up the original Mattachine has been on the forefront of ehange all along.

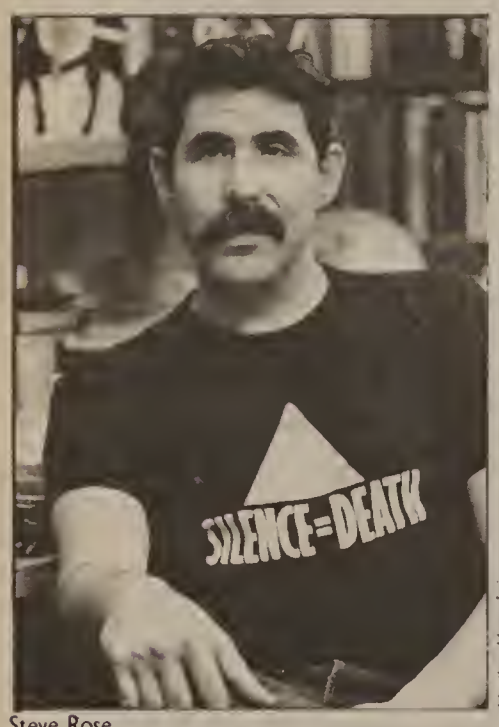
Danny: None of us imagined that 20 years later there would be thousands of gay people mareheng down the street. Hundreds of thousands throughout the country — throughout the world — mareheng because 200-300 of us fought baek. None of us imagined there would be floats beeause of this. There's so many organizations. Gay different forms of religion. Gay daddies. Gay mothers. None of that existed. Nobody ever knew anything like that. All it was was "Please, let's be able to dance and not lose our jobs." Stonewall was the mateh that lit the eandle that guided the way.

Sylvia: I'm glad to be here and I'm glad to see all these beautiful people because it's great that people want to know what happened 20 years ago. And hopefully, maybe 20 years from now when we have our 40th anniversary, I'll be able to tell the same story again. □

Rose

Continued from page 7

having to do with AIDS because he had also been on New York Governor Mario Cuomo's AIDS panel, and worked with PWA activist Michael Callen. When I asked Paul to autograph his autobiography, he wrote "With love, admiration and gratitude for your spirit, love, Paul," followed by the sign of the cross and "ACT UP!" He was really the person who encouraged me to get involved with ACT UP.



Marilyn Humphries

Steve Rose

Are there other people you turn to?

Well, the decision to "fire" my family came at about the same time as the decision to fire Jonathan Worth and most of the Mass. General/AZT research managers. It was not easy because you've got to realize that I was backed out of my job, went through all of my corporate disability, and went completely onto Social Security — SSD and SSI, and Medicaid — last spring. And my Social Security comes out to being *less* than my rent. We found the cheapest studio imaginable within proximity of the hospital and the Parker House Hotel, where I thought I might be able to stay working part-time. The monthly Social Security is $500 SSD and $1.39 (God knows why) a month and my rent is $515 a month. AAC says their limit is $100 a month for housing assistance. That means about $85 to live on. So various people from my Moore/Brown group of friends who are in New York, Providence, and Los Angeles have helped out. People with AIDS living on disability would be out on the street if they didn't have friends literally rescuing them.

And then, of course, there are people in the AIDS activist movement and in the gay and lesbian press. I am in constant contact with Maria Maggenti of ACT UP/NY — she is a very incredible person and has helped me through some very bad times. I also want to mention Maxine Wolfe and Ann Northrop and Alan Klein of ACT UP/NY. But the person I really think is amazing, sort of a female counterpart to the Bishop, is Iris Long of ACT UP/NY.

Iris really knows the nuts and bolts of AIDS drug research and really believes it can be done more humanely. The support she has given me is incredible — she has been on the trail of the protocol I was in and others like it for a long time and she really understands what I went through. She used my case as an example in testimony to the Weiss Commission and used it in workshops at the AIDS conference last summer.

You often refer to or quote Steven Busby of ACT UP/Boston in your articles. What is Busby like?

Steven Busby is one of the brightest, most human people I know, and he is in my view the most valuable AIDS activist in New England. He is a radical in every way — the way he lives his life, the way he speaks, the way he carries himself. He has been there with real support at bad times — in spite of our disagreements. He and a core group of people really are ACT UP/Boston, and Busby is also a prime mover in the Community Research Initiative. If I were to put together a presidential AIDS commission, along with Paul Moore and Iris and John James, publisher of *AIDS Treatment News*, I would have Busby there.

Let's talk about your theories on HIV and co-factors.

I said early on that I didn't really think I could possibly, as a result of my risk behaviors, have whatever it is that causes AIDS, and that I really didn't believe that HIV was the cause. I think that a lot of gay men are getting sick because they really do think HIV is the cause and they are complying with the demand that they develop illness because they are infected. I sometimes think that the reason I am *not* terribly sick is the same thing that keeps Michael Callen of the PWA Coalition in New York well — I really, at the most basic, gut level, believe HIV is but one of many factors, if that. There are many mutations and strains of it. Plus, just about everyone who has AIDS has other viruses like CMV and EBV. I haven't seen a convincing argument that backs up the construct of *one* variation of *one* retrovirus that infects only one in ten thousand cells as being fatal. But it is held onto passionately because careers are built on it. Putting "all of our eggs in the HIV basket" will one day be seen as a scandalous, tragic mistake.

The name of the game is prophylaxing against the major opportunistic infections that cause the most damage in AIDS and managing the diseases that arise because of the syndrome. Concentrating on wiping out HIV has cost lives in terms of pneumonia deaths, quite clearly. I have always feared, since the beginning of this, that the horror story would be that I was *not* as sick as they said, that in another attempt to get treatment, I was getting labelled with the fad diagnosis of the time. Something very fundamental has said all along, deep inside me, that HIV was not the cause of my ailment, nor is it the cause of anyone else's. We will see as time goes on.

So you really do feel that you exemplify what you often call a "spectrum" of immune system disorders. Could you explain that?

Yes. The PISD Caucus (People with Immune System Disorders) of ACT NOW embodied this very literally at the demonstration blasting the FDA for not approving drugs faster. There were people with mild EBV infection, people with some signs of what may be early HIV infection and people with ARC and AIDS, people with severe Chronic Fatigue — all sorts of levels and all sorts of viral mixes. Someday we will throw out the distinctions, although there needs to be a sensible diagnostic criteria for terminal disease. So, on the one hand, I see it all as a continuum, but on the other hand, I think it's wrong to leave people hanging as I have been in a hazy void. I think there is evidence to suggest that people with full blown AIDS have been repeatedly exposed, time and time again, to many versions and mutations of many viruses. The more repeated invasions, the more serious the immune system damage. I lived in the Third World, remember. There are things I never did back in my very sexually active days because I knew they could lead to dysentery or cholera or hepatitis.

What about sex?

What about it? My life has been so stressed out and difficult lately that I haven't had the time or energy to pursue it. But cofactor theories — spectrum theories — do not get anyone off the hook regarding safe sex. Safe sex is even more crucial in light of theories that suggest that there are *many* infections out there that could be potentially deadly.

People are strange about dating and sex with identified seropositives or PWAs anyway — the last time I had any good sex was last summer in New York. I know too many people here. It takes the mystery out of it. There is a very anti-sexual, very parochial attitude in Boston. Look at the bathhouse closing — brought about by members of the gay community. Talk about sex-phobia! The majority of my experiences in that bathhouse were not very good, but I did have a very hot scene with a local journalist and his activist lover in the video room, a jerk-off scene, and they were both very hot and very well-hung. (See *GCN*, "Bye bye bathhouse," Feb. 5, 1989, p.16). But glimmers of hope are rare here.

What kind of changes need to happen to give you hope — and not just about sex? What would you like to see happen?

Major changes in perception need to happen. As I've said, PWAs who don't have lots of money in the bank immediately experience financial devastation. It becomes impossible to hang onto a job because of the

Continued on page 11

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Rose

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perceptions about AIDS, but also because you can't keep taking sick days. People have different kinds of disability, but eventually they end up in a very desperate, devastated situation. I don't think that the typical gay or lesbian person who is not poor has any idea of how close to the edge PWAs are. They assume somebody is taking care of it all and that isn't so. In New York City last summer I ran into a gay man who was panhandling in the street with KS lesions and a fever. He was homeless. That really happens. How can you treat or prophylax against PCP pneumonia with somebody in the street? What is the point of offering recipes for macrobiotic rice when people get turned down for food stamps because they have too big a Social Security payment — even if it doesn't pay the rent? I think people get sicker and die because they are given no long-term structure to live within — they see no way of getting there, of making it to next year — all they see is demeaning, humiliating poverty on and on.

Case management at the big gay AIDS service organizations stresses emergency intervention and slapping together a short-term house of cards. As everyone starts living longer because PCP is prevented, for example, we will see a dramatic rise in longevity and therefore caseloads will mushroom. Long-term chronic illness means long-term solutions to housing, food, things like that. The way it is now people are scratching for survival and at the same time trying to stay as healthy as they can. The image of somebody bringing chicken soup has got to be thrown out. I'm sure at one time there were wonderful volunteers and so forth. But most PWAs now are isolated and frightened. The fairy tale images have got t › be dismantled and the ugly realities faced.

Do you see it as inevitable that service organizations and social service delivery be revamped?

Yes, I always have, because I came into this with no money and was immediately facing these issues. It was clear that I wasn't going to die as fast as they predicted I might and that long-term solutions had to come into play. So I was for going after Mass. General when I arrived in ACT UP, but also for going after the Boston AIDS Action Committee (AAC) and other similar large service organizations. The two go hand in hand. Real hope means the light at the end of the tunnel — the hope that comes from seeing a viable way of continuing to fight and live. I believe service providers like AAC are still stuck in the old thinking: they're not interested in treatment issues, they defer to the medical establishment, they're oriented toward furthering the careers of professionals rather than helping PWAs, and most of all they see death as inevitable. That's the message, over and over again. My benefits are constantly being threatened and reviewed and called into question because I am still here. I am actually penalized for doing well. Think about that — it's absurd and deadly. They can help you get a will made, get you death-and-dying counseling. But a *living* will? Forget it. They are all about death. They count on it to keep the system moving, just as the researchers do. Cancer research would be no place if they had started managing cancer well, treating it well, years ago. Instead, they set up a semiotic system built around finding a mythical high-tech "cure" for the "root cause." That allowed them to keep building a huge industry, with baffled patients convinced nothing could really be done. AIDS is exactly the same.

There is also the issue of the fear *living* seropositives bring up for everybody. Dying PWAs — *dying* homosexuals, Blacks, Hispanics, poor women, Black babies — are no threat. *Living* ones are a whole new ball game. The concept of the epidemic "self-limiting" and staying within boundaries and "thinning the herd" in unpopular groups goes up in smoke. So my anger comes from the anger I elicit. I say often that people are angry at me not for being ill but for being well, as well as I am, for representing the possibilities for living. So the hope I have is sort of useless in that it is such a lonely kind of hope, shared by a very small group of people. One publisher in town has said I am "just a hypochondriac" and was never really sick — well I was sick, and still am, but not as sick as they insisted. Again, instead of being supportive, people say it must have been my fault for getting "overdiagnosed." The fact that people like Michael Callen have been alive for so long elicits disbelief and anger, even among PWAs. That is truly bizarre. He had to literally publish a doctor's note in the PWA Coalition *Newsline* saying he really did have an AIDS diagnosis.

Here are these people all claiming to be hoping and praying for treatment options and longer lives and hope, and when they are faced with it in the flesh they insist it isn't real! If I really have had AIDS for ten years, as one document from Mass. General in my file suggests, we should have a great celebration and a press conference. But that will, of course, never happen. So the hopeful things get squashed, snuffed out very quickly. Everything pushes you towards greater illness and death. Real hope for PWAs means an end to the golden era of building an AIDS industry.

The last thing I want to say is thank God for the Bishop of New York and for Iris Long and Maria Maggenti and for everybody else who hangs onto a vision of hope for dear life. □

Batman

Continued from back page

Zehme in a recent *Rolling Stone* article, in the first draft, the Joker was to have laid eyes on Robin, then drooled to Batman, "Like your boyfriend. He's kinda *hot*."

For all the pleasures of *Batman*, it disappoints, too, in several big ways. The pacing becomes surprisingly lethargic toward the end, leading to an unclimactic climax and too much reliance on fancy bat machinery. *(The Batmobile and flying batwing left me* cold; the audience kept oohing and aahing in that car fetishist way, but to me the vehicles just represent status-y, consumerist culture.) Also, an unnecessary bit part played by model Jerry Hall serves to offer up that misogynist movie staple, the *gangster's moll who gets her face disfigured* — beauty, her sole asset, forever dashed. And finally, the Prince soundtrack, which could have been a perfect melding of purple-hued sensibilities, is mysteriously subdued throughout *Batman*. I was barely aware of Prince's songs except for the vampy numbers when the Joker and his minions strut forth with enough hoopla to match an Esther Williams extravaganza.

And Keaton as Batman? Now there's one for the Riddler. He's okay, I guess, if you like your characters depressed and inarticulate. I generally do, although his motivations in the film are a bit too obscure. Vicki Vale keeps asking Bruce Wayne why he dons the caped costume, and he can never quite muster a reply. Hence, the film is lopsided in favor of the blathering Joker. Still, there's a coy humor in the fallibility of the human-beneath-the-bat, who wears glasses, suffers from insomnia and must put on a foam and latex bodysuit to achieve that abdominal washboard look. □

Center

Continued from page 3

certainly will not be a factor for using the meeting space," she said, although groups will be encouraged to make donations for use of the space, if financially possible. Graves added that there has been no decision on how to select groups, but that will be decided soon by the Steering Committee. In addition to eight offices, the Center will house a small meeting room for approximately 15 people, as well as a 75 person conference room, which will be shared with FCHC and CRI.

Sanders indicated that she hoped groups of all sizes would be housed at the new Center, "even if they just need a mailing address and a place for an answering machine. The Center will be available to be used by as many organizations and groups as possible. The more groups that are there, the better it will be." Sanders said she hoped that the Center would be a tool in building community unity, "I think this will give us an opportunity to see what other groups are doing."

The lease on the Center is effective July 1, and the space will hopefully be open for inspection, if volunteer staffing permits, after that date. A grand opening celebration is planned for sometime after Labor Day. For more information on the Center, call Ann Sanders at her City Hall office, (617) 725-3485. □

Fenway

Continued from page 3

our supporters that at future events we will explicitly inform performers of the values held by the health center prior to accepting their donation." Orlando told *GCN* that performers had not been screened before the benefit.

Steve Huber, director of public relations for FCHC, who is also white, defended the performances. Referring to the Big Ed segment of the evening, he told *GCN*, "I think it needs to be pointed out that large numbers of people in the audience found nothing offensive about the performance. Big Ed performs primarily to the gay community. His show is packed seven days a week, three months a year by a primarily gay audience. His idea is to get us all to laugh a bit at ourselves."

While Bowen reserved most of her criticism for Big Ed and Tony Rose, she said she was "sadly disappointed" by the FCHC response. "Not only should they have stopped the performance, done some educational work about the racist things that were being said, but they should be willing to meet with any lesbians and gay men of color. I don't know how they think that this will help lesbians and gay men of color feel comfortable using the Fenway. To apologize for the event wasn't the point. It would have been more appropriate if they issued a statement that let us know more what their visions and concerns were. We still don't see that depth of vision that would make us feel safe."

Orlando expressed concern that the community might view the performances as indicative of racism internal to FCHC and noted that the health center has long served a large community of people of color. She added that, "All of our new services this year are aimed at communities of color," and said that the center had put wheels in motion for an in-service anti-racism training before the incidents occurred at the benefit.

Other community members angered by the performances included Beth Sommers, a white audience member who commented, "Big Ed used typical racist stereotypes which we all know are bad news. He did a whole skit having to do with the size of male sex organs. He had three condom sizes. One for WASPs, one for Italians, and one for Black men. The one for Black men was the size of a garbage bag. It was grotesque.

"He says 'I trash everybody,' but it's so obviously false. His trashing works on racist stereotypes. The things he said to white men were in a whole different category." Sommers suggested that outraged audience members write to the establishments where Big Ed and Tony Rose perform.

Bowen was as appalled by Tony Rose's performance as by Big Ed's. "Who was Buckwheat but a white construct anyway? Buckwheat is nothing but a white person's stereotype of an ignorant, round-eyed Black person, and this stereotype should have no place in a 1989 lesbian and gay movement."

A white male audience member, who asked not to be identified, commented, "Despite all this, both comedians are really talented and that's part of what's upsetting about all of this. At times, Big Ed's wit is this incredibly explosive thing to watch. If he could not use it against us it could be this tremendous force. Instead it ends up being the same old shit." ☐

ACT UP

Continued from page 3

bloodstained blindfolds. A black coffin was held aloft and cardboard tombstones stood at the road's edge.

An hour into the demonstration, 23 demonstrators left the line and strode arm-in-arm to the building's gate, chanting "Spickler is a murderer, Astra kills!" William Spickler is Astra's director of clinical research. The group of 23 planted themselves outside the closed gate, surrounded on both sides by police and security officers. After a moment of hesitation, 14 of the group crossed the gate and walked onto Astra property. Almost immediately, police officers lined up to block their passage and a deputy sergeant informed them they were trespassing and would be arrested if they didn't leave.

After a brief huddle, the group linked arms and sat on the pavement, continuing to shout slogans as police officers lifted and dragged them one by one to waiting squad cars, where they were handcuffed and taken away. A fifteenth protester was arrested after breaking from the crowd. The group was arraigned in Westborough, where they pled not guilty and requested a first-instance jury trial in Worchester District Court.

As the demonstrators were crossing the gate, Spickler and Bruce Manning, Astra's Vice President for Product Development and Regulatory Affairs, approached the group and invited Skuce and Raymond Schmidt inside the building to talk. Skuce and Schmidt emerged half an hour later, expressing both skepticism and cautious optimism. "They feel we are on the same side," Skuce reported.

According to Astra's Spickler, ACT UP and Astra have the same objective, but differ on the method of distribution. "We have chosen to do it through clinical trials, while ACT UP wants a compassionate-use program. I think it's a matter of semantics. The matter of getting it to patients, we both agree on."

Spickler stated that the trials must remain small because Astra does not have adequate data about the drug's safety, nor do they have the necessary supply to distribute it to many PWAs. This was disputed by Skuce, who asserted that compassionate use is justified, as the drug has been proven effective and its toxicities established. "Quick approval and compassionate use are not mutually exclusive." A refusal to allow the drug's compassionate release is ethically unjustifiable, he said.

"Clearly, there is a different risk-benefit ratio in AIDS patients," Spickler countered. "We can accept a higher risk, but I don't think we should be careless. The first three patients we treated [in a National Institutes of Health study] went into renal failure. They certainly deserve good information about what effects and side effects they can expect.... Regardless of the situation with ACT UP, medical ethics dictate that the drug be given in a knowledgeable way. I don't think they understand the state of information we have."

At the parking lot entrance, the remaining demonstrators continued to march. "Compassionate use, not corporate abuse!" they chanted. Exiting cars of Astra employees were showered with ping pong balls painted to resemble bleeding eyes.

"It's not hopeless," Schmidt explained. "They are eager, very eager, to meet with ACT UP. They apparently didn't realize the gravity of the situation and our determination."

Both Spickler and Manning said they would consider implementing an expanded community-based means of distribution. Representatives from the two groups are scheduled to meet again this week.

Foscarnet is approved for use in Sweden, Norway, Denmark and Belgium, and its approval is pending in several European countries. Astra also distributes the drug on a compassionate-use basis in Europe. Originally developed for its ability to counter the suppressed immune response experienced by those receiving organ transplants, Foscarnet has recently been proven to stop the reproduction of cytomegalovirus (CMV). CMV is the most common viral cause of opportunistic infections in PWAs. CMV retinitis causes rapid and irreversible destruction of eyesight. ☐

Parker

Continued from page 3

and her two children, Cassidy Brown and Anastasia Dunham-Parker. Those interested in plans to support Parker's family and writing by women of color can contact Andrea Canaan, (415) 864-2818.

An upcoming issue of GCN will include a tribute to Parker and her work, as well as a more complete bibliography. Send submissions to the Features Dept. at *GCN*.

☐ filed from Boston

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Replies to GCN Boxes should be addressed to GCN Box # , Gay Community News, 62 Berkeley St., Boston, MA 02116. This applies to GCN Boxes only, not to P.O. Boxes. Mail may be addresses to GCN Boxes for four weeks after the issue in which it appears.

GLEN AIME

Recently of Gilmore, Texas, and Alexandria, Louisiana, please send way to contact you to BMC, Box 2817, Boston, MA 02101. Have tried for months to locate you. All mail has been returned. You answered GCN ad Box 500 in January. Did not receive your response until March. Important. Thanks. (01)

SUE ON THE NINJA FROM PRIDE

Call me. Let's get together. I'd like to go riding with you (after your 200 miles)! I missed you because my Hurricane died. Michelle (413) 549-1312 (49)

Apple a day keeps Dr. away. All LFs: stop eating apples! Take a chance in beeperless Dr. (of sorts), 33, down-to-earth, working class background. Loves life, laughter, intimacy and genuineness in relationships. Seeks fresh possibilities. GCN Box 361. (48)

Smiths fan desperately seeking others who love Smiths and Morrisey for info on fan clubs, fanzines, more. Please write P.O. Box 8182, Inglewood, CA 90308. (02)

CONGRATULATIONS

Ann Marie and Lynn on your Holy Union Ceremony, June 3rd, 1989. (48)

GWM, 44, 150, 5'8", seeks non-promiscuous, GM (18 to 45) for monogamous (AIDS-free) friendship/relationship. Pls send phone #, photo, descriptive letter to: P.O.B.221, Dorchester, MA 02122-0221. (04)

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P.S. Come Home, Baby. Baby, Come Home. (48)

GBF 29 quiet, athletic, fun-loving, intense. Looking for an attractive, sincere, patient, GWF, 30-plus to share and grow with. No smoke or drugs. GCN Box 360 (48)

LF 35 — warm and loving, politically active, good sense of humor — seeks women to date. Enjoy bike-riding, knitting, movies, the ocean, children, talking late at night, and my work. Looking for new friends and romance; eventually interested in a committed relationship. Write P.O. Box 129, Cambridge, MA 02141. (49)

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PERSONALS

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(48)

RAPPIN' STEVIE D

The fax is: You're the greatest. With love from all of your pals at the GCN Collective. XXOO (48)

S.W.H., jr.

New York, Cellblock 28, this year I get bruised even better. The 20th Pride Day will be a *real* riot. Pootie-cootie, rhymes with...

(48)

ANNOUNCEMENTS

GCN's circulation department is looking for a volunteer to help set up the Friday evening mailing party. Learn about the exciting world of newspaper circulations and meet the fabulous Friday staff and volunteers. Please call Jennie at GCN, 426-4469.

Volunteer sought to work with GCN's Promotions Coordinator in position of Microfilm Promoter. Principal duties include answering inquiries, filling orders and preparing bills. Call Marcos at 426-4469.

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Women's studies student (State University of New York at Buffalo) conducts research in the history of the S/M lesbian community. She therefore seeks S/M lesbians as participants in her project. Absolute confidentiality assured, for more information call Claudia after 7P.M., (716) 883-8733. (48)

BOX 500, WHERE ARE YOU?

Your address has gotten lost in the transition between classified ad mangers. If you want your mail, write *GCN* Classifieds, 62 Berkeley, Boston, MA 02116. (48)

A CALL FOR WRITING: The effect of childhood abuse on pregnancy and childbirth. For guidelines: Laura Davis, Anthology, P.O. Box 460190, San Francisco, CA 94146. (42/50)

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Full time coordinator for Boston Women's AIDS Information Project, a multicultural AIDS education project to educate and train women for leadership in AIDS education in the African American, Haitian and Latino communities. Includes organizing and performing AIDS education sessions, and providing administrative and organizational support to project educators. Qualifications include strong organizational skills, ability to work independently within a collective organizational structure, experience with multicultural communities, AIDS education experience and bi/multilingual abilities a plus. Competitive salary, excellent benefits.

Resumes to: Jennifer Walters, Boston Women's AIDS Education Project, c/o Fenway Community Health Ctr., 16 Haviland St., Boston, MA 02115.

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Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted all day Mondays and Tuesdays until noon. 426-4469.

DAVIS SQUARE
Share large, comfortable no-smoke Smvl apt with GM 25. 5 min. to T. $350/mo plus utils. Jul 1. 625-4374. (49)

HOUSE OF YOUR DREAMS IN JP!
4LFs seek 2 more to complete our veggie, queer collective home. (Sense of humor helps). Near pond, JP Licks, responsible, political, easy-going. 2 cats, 1 dog. Available Aug. 1. $242-plus. 524-0821. (49)

JP APARTMENT TO SHARE
3 LFs looking for another to live cooperatively. We are politically active, animal-loving, non-smoking, and mostly chem-free. Sorry, no more pets. $285/heat included. Available July 15th. 522-0405. (48)

GM and LF seek fun considerate non-smoking roommate for Somerville apt. $32o plus utils. Pagan inquiries welcome. 628-7744. 9AM-9PM. (48)

2 LF's and Golden Retriever seek 1 LF 28-plus to share sunny 3BR apt in JP. 2 baths, hardwood floors, W/D, porch, small yard on quiet, dead end street. Near T, pond and Arboretum. Non-smoker, no more pets please. $400. plus avail July 1 or Aug. 1. 522-2251. (49)

WHY, EVEN THE DOG IS GAY...
L seeks L or GM for 2B apt on the fabulous Medford Riviera. 375-plus, no furry critters nor smokers. Porches, gay-owned, Inde but jolly. T-access, easy parking 391-8193. (48)

LF 32 and dog, 10 seek new friend to apt. hunt in Rosindale area. Non-smoker, neat, relaxed. Call Nancy 323-2934. 6-9 pm or weekends. (48)

LF 37 seeks roommate for quiet apt 10 min from J.P. in lesbian-owned duplex. Avail Aug 1st. 300-plus. No pets. Twelve Steppers encouraged to respond. Sharron 296-1184. (17.01)

2LFs, 29 and 33 seek non-smoking vegetarian, easy going LF 25-plus for Somerville apartment with a view. Frances (the cat) wants feline companion. Permanent people or summer subletters welcome. Avail. immed. $310-plus, 776-7909. (47)

4GM/2LF seek ind. 7th for huge secluded J.P. house for 8/1. 4 fireplaces, 2 kitchens, w/d, private bath and more! No pets/slash smokers. $340-plus utils. 983-0726. (48)

SUMMER RENTALS

SPACIOUS SUBLET
Cool airy 3 bdr Jamaica Plain 3rd flr apt with large private yard. Near Arboretum, pond, Green and Orange lines. Avail. beginning July-Mid August. Call Joy or Andrea 524-2906. (48)

PROVINCETOWN BEACH POINT
Condo with loft, sleeps four, kitchen, parking, private patio, heated pool, cable TV, beach access. $400 week. $300 off-season. Call (508) 369-2872. (49)

APARTMENTS

CHELSEA BY-THE-SEA
Beautiful harbor and downtown views from this two bedroom condo with deck. Fully applianced, air conditioned, California Closets, laundry, off-street parking. References. Rent $850.00/month includes heat. Call 617/383-2849. (49)

DORCHESTER EVERETT SQ
Spacious 4 RM apt, wood floors, sunny back porch, quiet nghd, close to T and downtown, washer newly renovated, $725 includes heat and h.w. 522-4384. (49)

Dorchester Jones Hill. 2-bedroom apartment w/wood floors, porches, private backyard. Pets fine. Near T. Smoke-free. Lesbian own/occ. $600-plus utils. Available 8/1. (48)

FOR SALE

1973 VALIANT SEEKS QUEER HOME
'73 Plymouth Valiant, 6 cyl, green w/white roof, virtually no rust, runs ok (but burns oil, needs carb. work) and loaded w/character. Political bumper stickers included, of course. Very negotiable price — just so she finds a good home! Call 625-9279. (01)

ATTENTION — Government seized vehicles from $100. Fords, Mercedes, Corvettes, Chevys. Surplus Buyers Guide. 1-602-838-8885 Ext. A6433. (49)

GCN SPECIALS

GCN News and Features writers need cassette recorders. If you have a working one that you're not using, or want to donate one, it would be well used. Thank you.

GCN SPECIALS

The GCN features dept. could really use someone to help keep track of the books for review, correspond with publishers, etc. About 3 hrs a week. We'll love you forever! Call Steph at GCN: (617) 426-4469.

TRANSCRIPTION
VOLUNTEERS NEEDED
GCN has *so* many fascinating taped interviews!! But we can't transcribe 'em as fast as they get taped. If you can help out, even for a few hours, call Steph at (617) 426-4469.

DICTIONARIES NEEDED!
The average educational level of prisoners is junior high school (meaning that many haven't even finished elementary school). Both because they have "time" now and because they need to understand the pretentious "legalese" and other language of the system, they need dictionaries.

Please consider keeping an eye out for "deals" and picking up a few for us to send out. THANKS!

PUBLICATIONS

Mell Greene Art New Now Lists: Public $25. Private $125. Secret $250. Picasso Gay Younger. PO Box 5727, Boston, Mass. 02114. Print Sets Colors Sculptures A-Ink. (47)

BREAKTHROUGH!
Political journal of Prairie Fire Organizing Committee, Spring 1989 issue. Women of the Philippine Revolution — Interview with Makibaka; The Post-Feminist Mystique; speech by PISD (People with Immune System Disorders); Crack and Black Youth. $3 including postage. John Brown Book Club, POB 1422, San Francisco, CA 94114.

Do you need facts about menopause? Does the stereotyping of older women make you angry? Do you want to be part of an Older Feminists Network? *Broomstick*, a bimonthly national magazine by, for and about women over forty. Annual subs (US funds only) U.S. $15, Canada $20, Overseas and Institutions $25. Sliding scale available. Sample copy $3.50. 3543 18 St. #3, San Francisco, CA 94110.

BAD ATTITUDE
A lesbian sex magazine. Irreverent and Hot! $12 for one year's subscription (3 issues). B.A. Inc., P.O. Box 110, Cambridge, MA 02139. (16.33)

GAYELLOW PAGES

INFORMING THE GAY COMMUNITY SINCE 1973. Accommodations. AA groups. bars. baths. bookstores. businesses. counselors. dentists. doctors. hotels. lawyers. mail order. media. publications. organizations. religious groups. services. social groups. switchboards. therapists. travel agents. etc.. etc.. etc (area codes and zip codes too!)

USA & CANADA $10

NEW YORK/NEW JERSEY $4.50; includes Manhattan bar notes & women's section

SOUTHERN EDITION $4.50; Alabama, Arkansas, N & S Carolina, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, Puerto Rico, Tennessee, Texas, Virginia

NORTHEAST EDITION $4.50; Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, W Virginia.

Renaissance House, Box 292GCN Village Station, NY, NY 10014 212-674-0120. All books discreetly by first class mail; your name kept strictly confidential. To list a business or organization, or for further information, send stamped, self-addressed business-size envelope **Please contact us for prices outside the USA. In Canada, order from Glad Day Books, 598 Yonge St., Toronto, Ontario M4Y 1Z3 416-961-4161 (check for prices)**

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With incisive reporting and thoughtful analysis **IN THESE TIMES** offers the very best in alternative American journalism. We've built our reputation on addressing the issues the mainstream media ignores, and that's why our unique point-of-view has been trusted by thousands of readers for over a decade. Why not see for yourself? You may order a subscription by calling 800-435-0715 (in Illinois call 800-892-0753) or by writing to **IN THESE TIMES**, 1912 Debs Ave., Mt. Morris, IL 61054. (17.36)

OFF OUR BACKS
Lively, down-to-earth feminism in the nation's oldest women's newsjournal. Analysis, reviews, conference coverage, and news — on health, feminist theory, reproductive rights, civil rights and political work among working, disabled, incarcerated, old, and poor women, women of color, lesbians and women from every continent. $15/11 issues. Trial sub: $4/3 issues. *oob*, Dept. GCN, 2423 18th St., NW, Washington, DC 20009. (ex)

WOMEN'S REVIEW OF BOOKS
monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: $15/U.S., $18/Canada, $25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181. (ex)

BLACK/OUT
Special 10th Anniv. edition of *Black/Out* now available. This bi/annual magazine from the National Coalition for Black Lesbians and Gays contains essays, reviews, poetry, news and announcements concerning the Black Lesbian and Gay community. Sample copy $6 plus $1 postage. 1 year subscription (2 issues) $10 to BLACK/OUT, c/o NCBLG, 19641 West Seven Mile, Detroit, MI 48219. (ex)

OUTRAGEOUS WOMEN
A journal of woman-to-woman S/M. Fantasy, analysis, erotic art and much more. Sub: $13/four issues. Single issues $4. Must state you are over 18. SASE for info. P.O. Box 23 Somerville, MA 02143. (ex)

WOMEN OF POWER: "A Magazine of Feminism, Spirituality, and Politics," an inspiring international quarterly publication. Subscriptions $22 for 4 issues; single issues $6 plus $1 postage. P.O. Box 827, Cambridge, MA 02238, telephone (617) 625-7885. (ex)

ON OUR BACKS
The sexual entertainment magazine for lesbians, is 48 pages of erotic fiction, features, plus timely sexual advice and news columns. We are quarterly, national, unique and provocative. $15/yr. sub or $5 current issue to: ON OUR BACKS, P.O. Box 421916, San Francisco, CA 94142. (ex)

PUBLICATIONS

LESBIAN CONTRADICTION
A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree-who are still political, but not necessarily correct. Sample $1.50; sub. $6; more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114.

ORGANIZATIONS

OLDER LESBIAN ENERGY
Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

BLACK AND WHITE MEN TOGETHER
Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 584 Castro St. SF, CA, 94114. (16.1)

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH
Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 523-7363 for info. (15.32)

MAN/BOY LOVE
Intergenerational Love Support Group. World wide news, art, opinions. Application, information free. Bulletin $1.00 NAMBLA, P.O. Box 1923, St. Louis, Missouri, 63118. (7)

MOVERS

POOR PEOPLES MOVERS
Complete moving service. 7 days a week. New and used boxes. Inside heated storage lockers. Truck and equipment rentals. We load/unload your truck. 522-0826.

THE JIM CLARK MOVING COMPANY
Serving the Gay Community
with professionalism and respect
Very careful furniture movers.
Piano and hoisting specialists.
Any time of the day-any day of the year.
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From $18 / hr.
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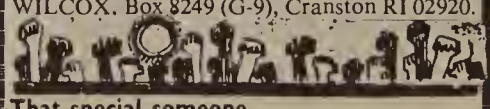
Prisoners Seeking Friends

IF YOU WANT PEACE, WORK FOR JUSTICE

I am 23, H1V positive, but otherwise in great health. Some would say I'm very sexy. Have no need for money, but do need some gay friends to talk with. I'm Indian and Black, French and Italian, 'all mixed up'. 1 love poetry, music videos and dancing (and travel!). Please write. Kirk WILCOX, Box 8249 (G-9), Cranston RI 02920.

SPECIAL OFFER!
And, to assist GCN in their fundraising, for each person or penpal that sends me a birthday card with a ROSE on it, I will send GCN $5 and will answer each card. 1 want to help GCN because they have helped me so much. Kirk WILCOX, Box 8249 (G-9), Cranston RI 02920.



That special someone
Well musculared man searching for sincere and compassionate individual who is mentally and physically capable of entering and transforming a correspondence relationship into a truly loving match made in heaven. Not interested in mind games or multiple partners, just 'that special someone'. Kenneth M. YOUNG, 39831-080, Box 1010, Bastrop TX 78602.

More than 18 months ago I tested positive to the 'AIDS virus' and since that time I have been abandoned by my so-called friends because of their fear and ignorance concerning AIDS. Please include me in your penpal section. My hobbies include (but are not limited to) reading, playing handball, weightlifting and serious letter writing. I'm 36 and interested in people of all nationalities. Ronald SMITH, 160693, Box 900, Jefferson City MO 65102.

I'm 38, romantic, like camping, dancing. Will answer all. John BRITTO, C-34766, Box 2000, N-327, Vacaville CA 95696.

I need a list of research centers in San Francisco, Austin TX, and Denver CO. I also would like to write people wanting to know about prisoners and what can be done to help. Hope to see you at GCN when I get out. Frank MAPLE, 34235-080, Box 33, Terre Haute IN 47808.

I'm looking for someone to write: strait, bi, gay etc. Don't want money. Interests are music, traveling, animals. Will write males or females. No prisoners. Johnny JOHNSON, Box 514 — 159037, Granite OK 73547.

Agnostic, earthy and expressive
Agnostic, 24, loves cats, writing poetry, stories and letters. Truely an individual and lover of life. Frank, understanding and very earthly thinker and most expressive of feelings. Picture a pleasure. David PEASE, 153649, Box 1000, Craigsville VA 24430.

Seeking TV or TS to write towards possible relationship when released in 2 years. Financially independent, 37. Pix requested not required. Looking for someone younger. Jack LECK, 10495-006, Box 1500, El Reno OK 73036.

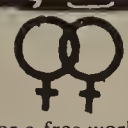
37 yr old male interested in male penpal, please. Interested in writing, short stories, poetry. Please feel free to write. Luis Maunel RODRIGUEZ, D-06192 (2094U), PO Box 600, Chino CA 91708.

I'm seeking a penpal friend. My hobbies are new wave music, surfing, lite body building. 1 will answer all. No money needed. Photo for photo. Steven Lyle WILLIAMS, C-38287 (F3-14-225L), 480 Alta Rd, San Diego CA 92179.

Straight acting ex-football player, average endow, athletic build, looking for loving, discreet man to write. Randall HOLE, 814840-K-41, PO Box 699W, Sneads FL 32460.

Macho male, beard, hairy chest, looking for submissive gays and sluts for exchange of hot, nasty letters and fantasy scenes. Get busy and write! (Can't write prisoners) Johnny LUTTRELL, 32678-138, Box 1000, Marion IL 62959.

I'm a Black male and would love for a homosexual to come on and give in to a for real lover. I also want to thank you for the paper and this ad. Black or White 1 want it. I need love. George SIMMONS, 78664, Cuda 2-R-I3, Camp J, LA State Penitentiary, Angola LA 70712.



I'm looking for a free world gay female who is an understanding and honest person. I'm 35 and looking for a lasting friendship relationship. Deborah Turner WYNN, 6987, PO Box 180, Muncy PA 17756.

I need someone to confide in. I'm 25, hips, lips and fingertips; eyes, thighs and otherwise. So if there's some nice Butch out there looking for a loveable person, here I am. (Not allowed to write other prisoners.) Angela DAVIS, A498084, PO Box 8540 (164), Pembroke Pines FL 33024.

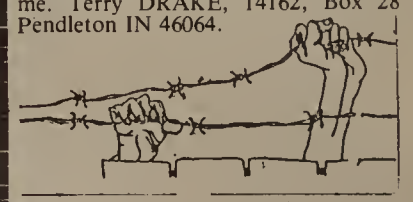
American Indian, into camping, travel, power lifting, writing. Send stamp-embossed envelop. Jack BLEDSOE, 195809, Box 45699, Lucasville OH 45699.

7" hot hard throbbing blood filled flesh, lots of hot rich creamy yummy cummy to make your dreams cum true. Into outdoors, hiking, painting landscapes, rock and roll. Can receive male from other prisoners. Tommy BLANKENSHIP, 195-152, Box 45699, Lucasville OH 45699.

150 lbs of gay male love, grate body, jog and work out with lite weights, 34, and would like to meet some older men. I have the finest ass in the USA. Michael BURKHART, 86458, Box 514, Granite OK 73547.

I write songs, rapps, like football and basketball, music, sex, people and dancing. I speak Mexican and Korean and would love to hear from you. Gennifer Clay West KING, 283375, Ellis II, Huntsville TX 77340.

Love is, the caring of one for the other
Love is, the sharing of both day and night
Love is, being with the one person
who makes you feel whole.
Love is, the togetherness of two people.
So if these are the things you want, please write me. Terry DRAKE, 14162, Box 28 (1-4B), Pendleton IN 46064.



I am in desperate need of some type of correspondence. I'm serving 3 yrs for forgery. I'm a Black bisexual man and have no qualms over who might want to write. I'm majoring in Bus. Admin. and I'm very open-minded. Ronnie PHILLIPS, 202-994, Box 511, Columbus OH 43216.

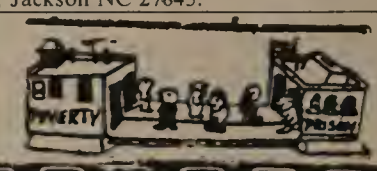
I am incarcerated and need some friends, and maybe a special mate to live our lifes together. I'm 27 with a very nice appearance. I'd like to meet someone on the up and up and with a sensuous mind and body. Robert SULLIVAN, 177-982, Box 45699, Lucasville OH 45699.

I would like to be listed in your paper so I can correspond with other people, especially Gay people, who are Black or white or who are interested in establishing a good, sincere relationship. I'm 39. Larry Wayne SMITH, 10448-19, Box 137, Tillery NC 27887.

I've been Gay for 3 years now and I find very little support, especially where I'm at now. Some of my main interests are listening to metal, drawing, making money and the occult. I am the dominate partner in a relationship but not always. I also practice safe sex. Robb Lee GEST, 477934, Rt 1 Box 1, Huntsville TX 77349.

I am a Black male seeking only sincere males for friendship. My age over 21. Write real soon. Lawrence WINFREY, 120066, Gar 3-R-10, Camp J, LA State Prison, Angola LA 70712.

Bisexual male seeking lasting penpal to share thoughts and feelings with. Not seeking money or favors, just friendship with someone who can accept me. Sarge HIGHFIELD, Rt 1 Box 36, Jackson NC 27845.



calendar

Calendar listings must be received by the Monday before the week of the event. Photos encouraged. Please specify if event is/is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings and put each event on a separate sheet, if possible.

24 Saturday

Brookline ☐ **Am Tikva** spends day at Spy Pond in Arlington. Bring bag lunch. Rain date is 6/25. 782-8894.

Cambridge ☐ **Cambridge Rainbow Campaign Kickoff.** Music and refreshments with Ed Cyr, Rena Leib, Ken Reeves, Renae Scott, John St. George and Alice Wolf. St. Bartholomew's Church, 239 Harvard St. Free. 492-6446

Shrewsbury ☐ **Breathe While You Dance.** A smoke-free women's dance. LMVO on South Quinsigamond Ave. 8:30pm-1am. $4, Cash Bar. 508/386-7737

25 Sunday

Boston ☐ **Chiltern Mt. Club** hike up Moosilauke, N.H. Mike 603/644-7658. Also Hike on Mts. Welch and Dickey Loop Trail. 603/624-8955.

Boston ☐ **Rock Against Sexism** Dry T-shirt night. 1270 Club, 1270 Boylston St. 6-10pm. Must be 21 or older to get in. $2.

Brookline ☐ **Brookline, Brighton, Newton Lesbians Potluck.** Creative arts night. 6pm. 566-2558

26 Monday

Boston ☐ **Gay Pride Parade** highlighted on BNN-TV, Cable Channels A3 and A8. 8pm.

Boston ☐ **Celebrate GCN** with a community party to honor all readers, volunteers, and contributors to our fundraising campaign. It's also GCN's 16th birthday! Club Cabaret, 209 Columbus. 6:30-9:30pm. Free admission/cash bar. Wheelchair access. RSVP: 617/426-4469. tty: 617/426-0332.

28 Wednesday

Boston ☐ **Coalition of Black Lesbians and Gays** meets at GCN, 62 Berkeley, near Back Bay and Arlington T-stops. 6:30pm. Bi-weekly. Info: Carla, 524-3370.

Boston ☐ **An Evening with Bob Malchodi,** Wellness Coordinator at AAC. 93 Mass. Ave. 6-8pm. Part of FCHC's Living Well Series. 267-0900.

Provincetown ☐ **Torch Song Trilogy** performed by New England Repertory Company. Town Hall. Thru 7/8. 508/487-6400.

Boston ☐ **Sex & the Law** forum, sponsored by Gay & Lesbian Advocates & Defenders. U/Mass, 250 Stuart St. Rm. 222. 7:30-9:30pm. Speakers: Kevin Cathcart of GLAD, Sue Hyde of NGLTF, attorney Barbara Macy, Charley Shively of Fag Rag. 426-1350.

Jamaica Plain ☐ **AIDS and Haiti** sponsored by Arts in Progress. Speakers include Jean Claude Martineau, Haitian playwright, poet and songwriter, Joel Theodat, Musician and Haitian bilingual teacher, Noel Prudent, M.D. and Paul Farmer, M.D. JP Firehouse Arts Center 659 Center St. 524-1160.

29 Thursday

Boston ☐ **GCN Production Night.** All welcome. Proofreading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info, GCN: 617/426-4469.

Cambridge ☐ **DATE-A-STRIKER Auction** fundraiser for the National Gay Soccer Tournament. At Paradise, 180 Mass. Ave, $2. donation, Info: 423-0929 or 547-8046.

30 Friday

Boston ☐ **GCN Mailing.** Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

Cambridge ☐ **Gay and Lesbians at MIT Dance.** MIT Student Center, 84 Mass. Ave. Beer and Wine served. $4 253-5440

Saturday July 1

Provincetown ☐ **Torch Song Trilogy.** See 6/28.

2 Sunday

Dorchester ☐ **GALA's monthly potluck.** All welcome, bring something to eat. 6:30 at Tom's house. Call Brian: 282-8515 or Fenn: 265-3929.

6 Thursday

Boston ☐ **GCN Production Night.** All welcome. Proofreading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info, GCN: 617/426-4469.

7 Friday

Boston ☐ **GCN Mailing.** Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

Cambridge ☐ **Michael Frank and Miriam** appear at the Old Cambridge Baptist Church, 1151 Mass. Ave. 8-11pm. $5. 265-3929

8 Saturday

Boston ☐ **MCC: Boat to Provincetown** leaves Commonwealth Pier at 9:30. Leaves P-Town at 3:30. $25. Info: 523-7664

9 Sunday

Boston ☐ **Downtown Lesbian Neighborhood group.** Picnic Brunch. All women who live, work or study in the South End/Back Bay/Downtown area are welcome. 266-5169

Weekly events

Saturday

Boston ☐ **The Boston Area Rape Crisis Center** new training session for hotline. 617/492-RAPE.

Cambridge ☐ **SANCHIN Women's School of Karate and Self Defense** for women of all ages, abilities. YWCA, 7 Temple St. 3-5pm. T.-Th. 6-8pm. 547-3889.

26 Monday ☐ **GCN's been coming out for 16 years!**
Help us celebrate our birthday at Club Cabaret.
6:30-9:30pm. 209 Columbus Ave., Boston. Free admission.
Wheelchair accessible. RSVP 617/426-4469.

Boston ☐ Women's Self-Defense Collective **Women's Self-Defense Classes.** All ages, abilities. Wed. eves., Sat. afternoons. 574-9433.

Boston ☐ **Gay Boston,** with Jim Voltz. Boston Neighborhood Network, channels A3 and A8. 7:30-8pm.

Boston ☐ **Body Electric:** Healing with group sensual massage for gay and bisexual men. 551 Tremont. 7:30pm. $12. 522-9164.

Sunday

Boston ☐ **Boston Alliance of Gay and Lesbian Youth** (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. 2-5pm. 354-6658.

Boston ☐ Metro Healing **healing group** for everyone. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. 426-9205.

Boston ☐ **"Boston's Other Voice,"** radio for Gay/Lesbian community with Peter Stickel. 11pm. WROR 98.5 FM.

Boston ☐ **The Gay Dating Show,** WUNR 1600 AM. 2:30am. Lesbians and Gay Men.

Monday

Cambridge ☐ **Healing Circle** group healing. 5 Upland Rd. 7:30-9:30pm. $5 suggested. 864-1989.

Cambridge ☐ **Lesbian Rap.** 6/26 Discussing the Rap. Women's Center, 46 Pleasant St. 8-10pm. Free. 354-8807 (TTY/voice).

Cambridge ☐ **Coalition for Lesbian and Gay Rights** holds bi-weekly planning meeting. 142 Memorial Drive, Rm. 306. 7pm. 776-6956.

Tuesday

Boston ☐ **Gay Fathers of Greater Boston** meet 1st & 3rd Tues. of the month. Lindemann Ctr., 2nd fl. 8-10pm. 742-7897.

Boston ☐ **Gay and Lesbian Support Group for Adult Children of Alcoholics.** Faulkner Hospital. 8:30-10pm. Intake interview required. 522-5800 x1908.

Boston ☐ **Lesbian and Gay Concert & Marching Band.** No audition necessary. YWCA, 120 Clarendon St. 7:15pm. Joe 625-3304, Zoe 396-2989.

Cambridge ☐ **The Group** Walker Memorial MIT on Memorial Drive. 8pm. 266-1129.

Providence, RI ☐ **ACT-UP/Rhode Island** open meetings. Rocket, 73 Richmond St. 7pm. Bill, 782-9063.

Roxbury ☐ **ACT UP/Boston** meets to confront the AIDS crisis. Room 345, Bldg. 3, Roxbury Community College. 7pm. 49-ACT UP.

Cambridge ☐ **Bisexual Women's Rap.** 6/27 Lovers/Pets/Solitude. Women's Center, 46 Pleasant St. 7:30-10pm. 354-8807.

Cambridge ☐ **30-plus Lesbian Rap** 6/27 Social Night. 7-8:30pm. The Women's Center (see above).

Cambridge ☐ **Women For Sobriety** A self help group for women recovering from addictions. Women's Center, 46 Pleasant St. 8-9:30pm. 354-8807

Wednesday

Boston ☐ **Boston Alliance of Gay and Lesbian Youth.** Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6pm; women and men meet separately 6:45-7:30; general meeting at 7:30pm. 354-6658.

Boston ☐ **Bisexual Children of Alcoholics.** Mass. General Hosp., lower amphitheater 7:30pm. 259-1559.

Cambridge ☐ **"Say it, Sister!"** WMBR, 88.1 FM. 7-8pm.

Boston ☐ **Women in the Building Trades.** Free introductory workshops for women interested in union jobs & apprenticeships. 241 Saint Botolph St. 6-8pm. 266-2338.

Boston ☐ **Women's Self-Defense Classes** for women of all ages, abilities. See Sat. listing.

Cambridge ☐ **Lesbian Al-Anon** with childcare. Women's Center (see above). 6:30-8pm.

Cambridge ☐ **MASS ACT OUT** meeting. M.I.T., Building 66, Rm. 126. 7:30pm. 661-7737.

Thursday

Boston ☐ **Names Project Quilting Bee.** Bi-weekly through May. Arlington St. Church. 6pm. 451-9003.

Northampton ☐ **Valley Gay Alliance** meets 1st, 3rd Th. every month, basement of the Unitarian Church, 22 Main St. 7:30pm. 413/527-5310.

Stoneham ☐ **Incest Survivors' Group** for women. New England Memorial Hospital, 5 Woodland Rd. 5-6:30pm. Sara Epstein, 979-7025.

Cambridge ☐ **Wise Woman Tradition Herbal Medicine and Women's Wisdom Classes.** Sliding scale. Whitewolf, 277-8232.

Boston ☐ **Boston Area Rape Crisis Center** drop-in group for women who have been raped. 492-RAPE.

Cambridge ☐ **Incest Survivors Group** Women's Center.(see above) 7:30-9:30pm.

Cambridge ☐ Non-offending **male sexual abuse survivors** group meets first Thursday of every month. Cambridge Ctr. of Commerce conference room, 859 Mass. Ave. 8:30-10pm. $5 donation. 498-9881.

Friday

Worcester ☐ AIDS Project-Worcester **support group** for HIV positive, PWAs, PWARCs, supporters. Open to all lesbians, gay men. 51 Jackson St. 7-9pm. Dana 508/755-3773.

Boston ☐ **Healing group** for everyone. Santa Fe Hair Salon, 528 Tremont St. 7:30-9:30pm. 426-9205.

Cambridge ☐ **Incest survivors group on death and grief.** Short-term. Women's center (see above). 7pm.

Cambridge ☐ **Women's Coffeehouse.** 6/23 Eve Goldman, feminist music. 6/30 Robin Field, blues and country singer. Women's Center, 46 Pleasant St. 8-midnight. 354-8807.

CALENDAR COMPILED BY
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[redacted]

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Batman. Directed by Tim Burton. With Jack Nicholson, Michael Keaton, and Kim Basinger. Songs by Prince.

Michael Keaton as Batman standing beside his powerful Batmobile

Bam! Pow! Wham!

The Batman costume in this oh-so-anxiously awaited film reads pure dominatrix

By Elizabeth Pincus

Holy anticipation. I'm surrounded by a bat throng, a twitchy, over-eager theater full of batmaniacs waiting for *Batman* to start. The crowd is decked in black and gold; a few splashes of purple clothing stand out in homage to the gaudy Joker. We're curious. We want to hear His Purpleness, Prince, blast out the soundtrack to the most ballyhooed of summer movies. Can Michael Keaton pull off the legendary role of the Caped Crusader? Will *Batman* '89 be sinister, violent, campy? What will those much-touted Gotham City sets look like? How about the subterranean Batcave? But wait. No Batgirl? No Robin?!

The bat hype is astounding. A marketing strategy more grotesque than the Joker's visage may make *Batman* bigger than *Indiana Jones, E.T., Star Trek*. I suppose a 50-year-history (the first Batman comic book was penned by Bob Kane in 1939) can help solidify a character's appeal. And the various controversies over the years may have helped sustain interest in the mythic bat. For example, comic book aficionados were reportedly appalled by the goofy TV series of 1966-68 which starred — "Bam! Pow! Wham!" — Adam West. The new *Batman*, we are told, will offer up the mood of the original somber and brooding Batman. But since the movie's director, Tim Burton, is the creator of the weirdo cult hits *Pee-Wee's Big Adventure* and *Beetlejuice*, we know there'll be at least a little kink in this version of *Batman*.

I'm no comic book fan. And I'm certainly not fond of the Hollywood system that fosters hugely-budgeted, white-perspectived patriarchal kiddie fare at the expense of intelligent, diverse, provocative filmmaking. I usually hate the blockbusters that everyone and his brother seem to love (you don't often get to hear what everyone's sister has to say). But I feel differently about *Batman*. Maybe it's my childhood memories of the TV show, or the punk appeal of the stark bat logo. Or perhaps I am drawn to the seemingly perverse humor and urban angst of the Gotham City saga. Besides, Jack Nicholson plays the Joker. (Perfect.) And my long-time crush Kim Basinger stars as ace photojournalist Vicki Vale.

The lights dim. The reel begins. An eerie, other-worldly vista unfolds in blacks and grays as music pounds and spare, blocky letters spell out the *Batman* credits. The movie resonates with old-fashioned gangster flavor. Very portentious, very *noir*.

"Can somebody tell me," sneers the Joker, "what kind of a world we live in where a man dressed up as a bat gets all of my press?!"

No kidding, Jokester. It's a screwy world. And the oddball delight of *Batman* lies in its outrageous good fun, its costuming, its casting. The movie is a two-hour plus romp of absurdities, filled with both traditional bat lore and original characters and developments. The plot is cartoonishly simple, a drama of good-versus-evil that fails to have any grounding in the real grit of politics, demographics, racism, woman-hating. It all seems phony, almost silly. Yet the skeletal storyline is hung with such good-hearted satire, and our sympathies are so twisted, that the movie escapes the conservative moral bludgeoning of a *Rambo* or *Rocky*. Batman is no hero. The "winged vigilante" (a.k.a. Bruce Wayne) is a loser, actually, a sadsack eccentric with far less charisma than the scene-stealing Joker.

If the filmmakers intended to present a gloomy and menacing *Batman*, they painted the comic strokes way too broadly. Or perhaps the confusion of grimness and gaiety within the film is just part of its palpable inconsistency. After a doom-filled opening, the movie traipses into madcap hilarity when the Joker — who is really gangland creep Jack Napier — falls into a vat of chemical goo and emerges as the green-haired grin-master. He sets his sights on Batman, who is just beginning to gain notoriety in Gotham City as the mysterious masked crime fighter. Vicki Vale, meanwhile, in town to stalk the elusive bat for a photo expose, also falls prey to the japing Joker. All of this spying and counter-spying takes place within cavernous, claustrophobic cityscapes that offer the most seriously macabre touches in the movie.

The mishmash of styles in *Batman* — from Dadaist architecture to retro clothing to expressionistic interiors — is one of the film's strongest suits. The era remains teasingly unspecified, though the tone is ultra-mod, borrowing from such underground classics as *Brazil*, *Blade Runner* and *Robocop*. Still, *Batman* is glibber than these dank films, ever a lark. And the humor, of course, springs most gleefully from the scarlet-rimmed mouth of the Joker. Just before pulling the trigger on a foe, he spews, "I've been dead once, it's very liberating — you should think of it as therapy." When told he's insane, the Joker responds, "No, I'm a Pisces." He also dumps plenty of groaningly flat one-liners, like when he confronts Batman in a cathedral spire and quips, "I've got a bat in my belfry."

Batman is dense with both little ironies and big guffaws: a deadly toxin called Smylex that makes people die laughing; a mayor character who looks just like Ed Koch; a tongue-tied, nerve-racked Bruce Wayne who wants to fess up to Vicki Vale, but can't quite spit out the words, "I'm Batman." Vale, meanwhile, is smashingly rendered by Basinger as a strapping, autonomous woman who's smarter than her costumed co-stars, and every bit a fighter. (I've read that Basinger was bedazzled by the Batman outfit. I suppose after putting up with Mickey Rourke's lunacy in *9½ Weeks*, somebody dressed like a bat could be quite alluring.)

In fact, the head cowl of the Batman costume *is* a stunning piece of armor, a potent, slitty-eyed affair that reads pure dominatrix. Too bad Robin's not around to test the homoerotic waters that lap just beneath the surface of all this bat chat. Reportedly, a small part for Robin was originally written into the movie, then nixed when his character brought up too many complexities. Too bad. According to Bill

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